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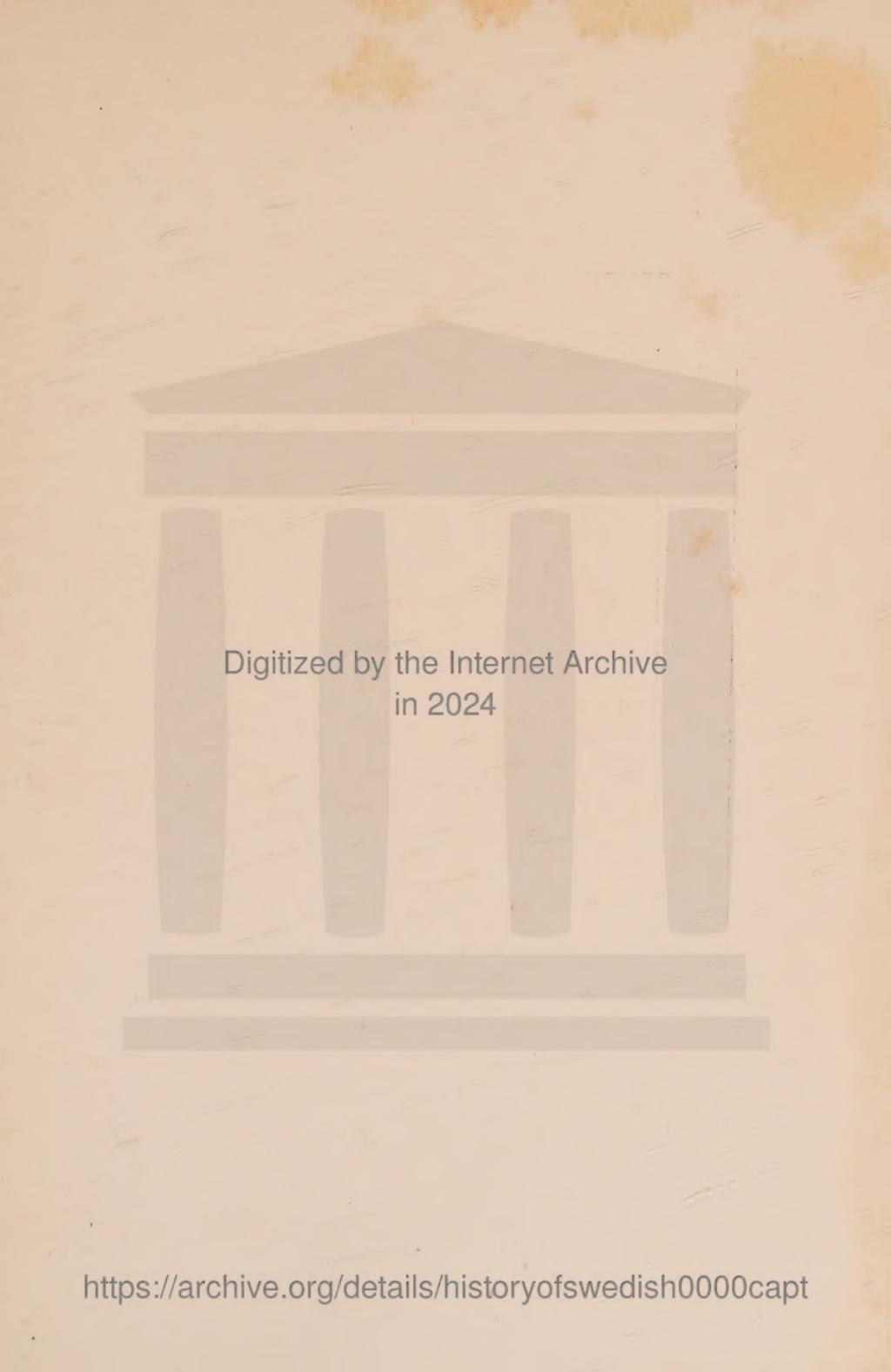
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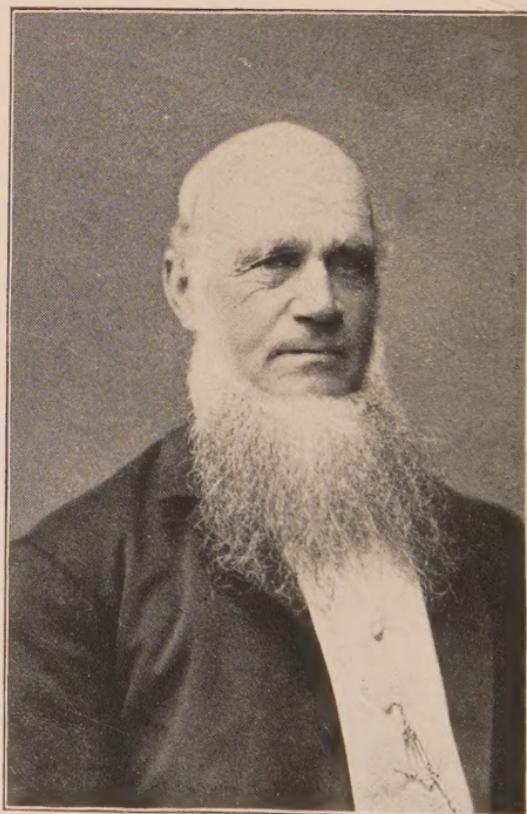
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CAPT. GUSTAVUS W. SCHROEDER.

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JUBILEE EDITION.

HISTORY
OF THE
SWEDISH BAPTISTS
IN
SWEDEN AND AMERICA.

Being an Account of the Origin, Progress and Results
of That Missionary Work During the Last Half
of the Nineteenth Century.

BY
CAPT. GUSTAVUS W. SCHROEDER.

PUBLISHED BY THE AUTHOR.

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1898.

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BY GUSTAVUS W. SCHROEDER.
1898.

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TO
THE BAPTIST DENOMINATION
OF THE
UNITED STATES OF AMERICA
COMPOSED OF

The churches of God in Christ Jesus, who, "holding the mystery of the faith in a pure conscience" and ever contending "earnestly for the faith which was once delivered unto the saints," have maintained in practice the ordinances of the Gospel as instituted by Jesus Christ.

To this Union of Churches, who, from the days of Roger Williams, have been the first and foremost defenders of the true principles of religious liberty; and who, without being subject to any ecclesiastical synods or legislative assemblies, have continued in matters of faith independent of all human authorities; and, nevertheless, have proved to be the best and safest guardians of the doctrines taught by Christ and His apostles.

To all those churches "that have obtained like precious faith" and have manifested so much interest in the Swedish Baptist Mission is very gratefully and humbly dedicated the compilation of facts contained in the following pages by

THE SAILOR AUTHOR.

EXTRACTS FROM
LETTERS OF BAPTIST MINISTERS
COMMENDING THIS HISTORY.

FROM REV. HALSEY W. KNAPP, D. D.

"I became so absorbed with interest in the narrative that I could not easily lay it aside, even when other duties demanded it. That such a work should be given to our denomination and circulated broadly in all our churches seems to me imperative."

FROM REV. R. B. KELSEY, D. D.

"It is to me for the most part deeply interesting and instructive."

FROM REV. G. W. McPHERSON.

"It is full of information and inspiration, and will be of great service to the denomination and kingdom of Christ. I have read it with great profit and delight."

FROM REV. J. L. HODGE, D. D.

"I am persuaded that the American Baptists would greatly appreciate this history."

FROM REV. W. H. P. FAUNCE, D. D.

"The story is most interesting, and I trust may awaken new zeal on the part of all who may read it."

FROM REV. S. GIFFARD NELSON, D. D.

"The story is told in a very fascinating manner. He writes in a plain, forcible, idiomatic English, and presents his subject as one thoroughly informed and competent to speak."

"It has special interest for Baptists of every clime, and for all who love the cause of our Lord Jesus Christ."

FROM REV. R. S. MACARTHUR, D. D.

"I examined with much interest the typescript of your 'History of the Swedish Baptists.' "

"Parts of this history were, even to Baptist historians, and still are to the great majority of our people, a terra incognita. You have been an explorer, you have brought back rich fruits as a reward of your toil."

FROM REV. JOHN HUMPSTONE, D. D.

"The examination I have bestowed upon it, cursory as it has been, leads me to say that I should welcome its publication. I believe it would be a valuable addition to our missionary literature."

FROM REV. R. B. HULL, D. D.

"With very great pleasure and interest I read Captain Schroeder's history of the Swedish Baptists. I believe it to be an important contribution toward the better understanding of the trials and triumphs of the faith and principles of the Baptists."

CONCERNING MISSIONARY LITERATURE.

Dr. E. E. Chivers writes in "The Examiner," March 28, 1895:

"The providence of God points to a general advance in worldwide missions. To meet these demands we need to know the history of the past and the conditions of the present. The love of Christ is the great motive to missions. Personal vision and knowledge of Christ quickens the missionary impulse. Information is needed to sustain and guide that impulse. Knowledge is the fuel which keeps the fire burning. Books on missions ought to have a place in the library of every Christian household. A Sunday-school library is sadly deficient without them."

PREFACE.

“When at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook”
Some articles on mission work to write,
And in that way to bring them forth to light
In columns of some paper widely spread
Among the Baptist folks, and so be read
By many thousands, who would like to know
How from a rill, a river great did flow.

But like John Bunyan, a few of whose lines of Apology for writing his “Pilgrim’s Progress” have been linked with mine, I found also that

“In more than twenty things, which I set down,
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.”

In fact, the luminous sparks from my memory’s magazine did multiply quite as profusely as in Bunyan’s crammed-up cranium, and as a result of that sparkling superfluity, the editor of the paper for which the articles were designed, hesitated to allow the requisite space for them as a consecutive series, remarking that the preliminary matters especially, and the religious history of Sweden in general, was found to contain more than he had expected, although he admitted that the same would be “useful to enable readers more fully to comprehend the situation.” And as I could not, without injury to the subject, abridge so much of its contents as might prove acceptable for any periodical, I concluded to prepare the

whole of it for publication in book form. By so doing free course could be given to all pent-up fires, the sparks of which might fly and multiply, and be available for useful illumination.

I was convinced, also, that a narrative of such statistical as well as historical importance for the future could not in the necessarily limited space and scattered numbers of a newspaper answer the expectations or needs of the denomination for a comprehensive account of such facts as were most desirable to throw sufficient light on the subject in all its ramifications and connections.

Consequently, the only way that seemed open to me was to attempt to gather the ever-increasing materials and have them booked in a convenient and most suitable collection.

I have for a long time felt and been deeply impressed with the need of an authentic narrative being presented to the public while God spared my life; but the undertaking of such important work appeared too great for me to grapple with, conscious as I was of my inability to do the subject such justice as a fastidious literary taste would demand; a taste that reflects more on some imperfections in grammar and style than on the facts presented, especially when the latter are too bitter for swallowing or difficult to digest. These considerations made me hesitate to launch forth on the threatening and hazardous sea of conspicuous publicity, where so many frail crafts, guided by more skillful skippers, have been literally wrecked on the rocks of a cruel and often crude criticism.

Having in my early profession as a sailor been trained to handle the marlinspike and not "the pen of a ready writer," to manage a ship of the larger dimensions, and not an historical work, although of the smaller pretensions; and, besides, not having had the advantage of any high school or college education, nor ever received any instructions in the English language, the reader, in

consideration of these facts, will please to kindly overlook the many idiomatic errors which will no doubt be noticed in several parts.

For convenience and in accordance with Scripture, and a great many of the best writers, the pronoun I has generally been used without any thought of ostentation instead of the circumlocutory he, the author or we. Macaulay commences one of his works with "I purpose to write the history of England," etc. Bunyan's first six lines in "*Pilgrim's Progress*" contain the pronoun "I" seven times. The lines of his *Apology*, eight of which are quoted, have the same pronoun six times; or throughout the same on nearly every line. How much and how often the Psalmist and the apostles thus write of themselves is well known, and all the more acceptable for being inspired.

The reader will no doubt admit that hitherto no history or account of the Swedish Baptists, either in English or Swedish, has ever been published containing such a variety of historical information, more or less in connection with the mission, as this work now offered to the Baptists in all parts of the world, so I may well lay claim to its being in many respects of a unique character.

Reasons will be given in the course of reading the book why such subjects as "*The Thirty Years' War*" and the State "*Church Convention*" have been commented on so extensively.

I am well aware of the fact that Swedish Lutherans of State Church propensities, whether in this country or Sweden, into whose hands this volume may possibly come, will stigmatize me for having exposed the instigators and supporters of the persecutions referred to. They will say that if I could not consistently throw a veil over or cover up altogether the ill-doings of those misguided rulers, I ought to have, in view of "*the peculiar institution*," charitably mitigated the evils acknowledged, so that the disgrace on otherwise respectable men would not be so great and glaring before all English-

speaking people. To such critics I would say that any history that for charity's sake will diminish to a minimum any known crimes fails sadly in its avowed mission of benefit to mankind. If the ill-doings of God's people, as related in the sacred volume, were not by inspired writers in the least degree veiled over or coverd up, then surely the enemies of God's people, as all persecutors must be, have no claim, right or reason to expect their black deeds of darkness to be whitewashed. Besides, nothing would be gained by such a charitable course, for, travelers of observation, while publishing broadcast their impressions of Sweden, cease not to let it be known what cruelties have been inflicted on God's people. Thus the late professor, E. P. Thwing, a Congregational minister of Brooklyn, writes in his "Rambles from Russia to Spain," published in 1889, how at Stockholm, in company with Rev. Dr. T. Cuyler, he visited the Baptist Missionary Conference, and after speaking of the pastors and missionaries, says: "Some of them bore in their own body the marks of fetters, ball and chain worn for Christ's sake; others have the sentence of imprisonment with bread and water fare hanging over them."

Furthermore, the best of the Lutheran priests have not hesitated in letting the world know all about the ignominious state of their own church government, but have even named the guilty parties, whether bishops, archbishops or ecclesiastical ministers, who did all in their power to resist the progress of God's kingdom, not only among dissenters, but the most pious of their own creed, of which creed one of themselves, like Archbishop Reuterdahl, was known to be skeptical. Read, for instance, the records from 1847 in "Evangelical Christendom," the organ of the Evangelical Alliance, whose readers in all parts of the world have been more numerous by thousands than can ever be expected or hoped for this history.*

*Concerning the skepticism of Reuterdahl, see the mentioned magazine, volume VI., for 1852, page 181.

It will be shown also in the following pages that the Swedish authorities themselves have so abused the powers vested in them that their efforts, and the friendly efforts of all their apologists, to escape from the just condemnation of the civilized world will ever prove futile and ineffectual, especially so long as the government shows no disposition or intention to grant by law any reasonable religious liberty. Therefore, to use the historian Dr. Cramp's words in referring to persecutions: "These things must not be concealed. I hold it to be the special duty of the historian to record with impartial and scrupulous accuracy the atrocities perpetrated by those who professed the principles of the Reformation."*

When Fryxell, the great Swedish historian, realized the importance of relating the real facts and unvarnished truths about the kings and governments of former days, their wrong-doings as well as meritorious actions, his work was ignored during a whole year without a line of review or criticism, and he met with contempt and reproach on every hand, some stigmatizing him as a mere compiler (*compilator*). And even the king, Charles XV., rebuked him in his royal way. The historian having, as part of a delegation, been ordered to dinner at the palace, the king, after the repast, led Fryxell to a place where a portrait of Charles XII. hung on the wall. Pointing to it, the king said: "That one there was, after all, a devil of a fellow" ("Han var dock fan till karl, den der!") "Yes, your majesty," answered Fryxell, "that I have never denied." The king laughed, but threateningly raised his finger, saying: "You had better take care" (Jaja, du!) Pronounced as Yah Yah, doo) and left him.**

I have mentioned that episode merely to show what freaks of fate some impartial historians are subject to. So what can I expect?

*Cramp's Baptist History, pp. 261, 262.

**Fryxell's own account in his "Historias Historia," pg. 105.

"Show the Swede," said Bishop Tegner, "what has been, and he shall often thank God for what is."

Considerate Swedes will consequently be grateful for truthful records of old and new things, while unreflecting ones may feel like Charles XV.

Throughout this work (which by some may not inappropriately be called a church historical bric-a-brac as well as a history of Swedish Baptists) I have endeavored to carry out Paul's injunctions to "Prove all things."

The adoption of that principle has, however, made it necessary from time to time to deviate from the main object of the undertaking.

If it is true that "variety is the spice of life" it may be equally true when applied to history. Thus this production may become suitable to some readers' taste, while others may think the spices are too pungent.

With these prefatory remarks this little volume of missionary information is sent forth in the hope that the many Christians who will read it may be encouraged to "attempt great things for God and expect great things from God," and for all good results ascribe all the praise and glory to God.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

GUSTAVUS W. SCHROEDER.

Greater New York, 1898.

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CHAPTER I.

THE SWedes IN OLDEN
TIMES.

INTRODUCTORY REMARKS.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things" that concern the Baptist Mission in Sweden, "it seemed good to me also, having had perfect understanding of all things from the very first, to write" for the benefit of God's people, especially those of the Baptist denomination, an accurate account of the wonderful works of God in that country from the year 1845—when the writer first made known those truths "which are most surely believed among us"—unto the present time.

Of the many who have written on this subject in papers, periodicals and pamphlets, very few have had any personal knowledge of the truthfulness or otherwise of the accounts thus gathered from various sources. It is well known that the plainest truths are in danger of being distorted and misrepresented when passing through the hands of only three or four different persons. Thus it has happened that nearly all accounts of my conversion, baptism and connection with the work of God in Sweden have been more or less mixed with error, which now, by a statement of facts, may be corrected.

Mi. Prescott, the historian, says truly that "One makes little progress in history before finding that it is much easier to repeat an error than to correct it."*

*History of Philip II., vol. III., p. 177.

PROPOSED PLAN OF THE WORK.

In order to obtain an intelligent understanding of religion in Sweden since the year mentioned, it will be necessary to give some account of the previous periods of religious life and ecclesiastical institutions of that country.

The proposed plan is to "set forth" what kind of soil was found for the dissemination of gospel seed and Baptist sentiments; the obstacles in the way; how I became a Baptist; and to give an account of my incidental connection with the rise and progress of the doctrines of Christ and His Apostles in that land, with an account of my periodical visits to Sweden, and, finally, to review the wonderful results of God's work in that field, from which it will be seen that in no other country, whether in Europe or America, has there ever been during half a century, such a moral, social and religious transformation as in that land. "What hath God wrought?" did Israel say, when Jordan rolled its flood away. And "What hath God wrought?" well might we say, since God in Sweden opened the way.

SATAN'S TWO MASTERPIECES.

What are they? I answer: a State Church and infant baptism! The one a travesty on a Christian Church, the other a parody on Christian baptism.

When Satan's plans for the destruction of Christianity were frustrated by the resurrection of Christ, he determined on some revenge to accomplish his hellish purpose. Alas! too well did he succeed. But it required nearly three hundred years before he thought it safe to carry out his designs. Hence he waited till the Christians generally should have become so luke-warm and worldly minded, filled with "bitter envying and strife," petty jealousies and ambitious hopes of

preferment so that they naturally would more readily "fall away and have their minds corrupted from the simplicity that is in Christ."

He knew from what Paul had written to Timothy, that at such times they would be "giving heed to seducing spirits and doctrines of devils." At such times his plans are always successfully carried out.

He found it quite easy to make not only the credulous pagans but the credulous Christians also, believe that the deceiving, or deceived Constantine had actually seen a sign in the sky shaped like a cross, with the words

"IN HOC SIGNO VINCES!"

The deluded people, therefore—both Christians and heathens—hastened to enroll themselves under his banner, whether he went forth as a Christian or conqueror. It was a great calamity when he thus proclaimed himself a Christian; but the climax was reached a little later, when the Church, as it was still called, introduced infant baptism and became allied to the state.

SATAN'S SUCCESS.

So completely did Satan succeed that for about thirteen centuries almost every vestige of apostolic Christianity was swept away from the face of the earth, and where the Caesars' conquering hordes went forth they set up the pretended sign of Constantine, making the poor, vanquished and deluded heathen believe it was a sign of Christ.

Sweden received her share of this mockery of Christianity. It was introduced by emissaries from Rome, Germany and England, who were politicians enough to know that if they could only gain the kings and rulers, and induce them to accept the new religion, the work would be comparatively easy and Romanism triumphant. It can, however, be readily imagined, that as the Swedish Vikings on their piratical expeditions to the

eastern parts of the Mediterranean, had observed the wealth and imposing grandeur of the Roman and Greecian Churches* and described it on their return home, with admiration to their wondering countrymen, they would not raise much opposition to the introduction of such a religion among themselves, while they could still keep up their own sensual heathen festivities. As these Viking chieftains were the richest and most influential people in Sweden, it is natural to suppose that the change from heathenism to Romanism, from heathen rites to Roman rites, was in their case comparatively easy. It is a remarkable fact that the heathen Swedes, over a thousand years ago, granted what neither Roman Catholics nor Swedish Lutherans have yet allowed, viz., religious liberty. And as to tolerance, the Catholics showed more of that spirit, while in power, than the Lutherans. For, even before Gustavus Vasa had decided to proclaim the Lutheran religion, Swedish preachers from Germany went about unmolested, preaching the new doctrines in Sweden. No accounts of banishments, fines or imprisonments, weapons which the Lutheran authorities have so long and shamefully used, are recorded. Probably it was secretly known that the King favored the introduction of Lutheranism. Had it been otherwise, persecutions would doubtless have followed.

As in Rome, England, and other countries, so in Sweden, it was found necessary to compromise with the converted heathen regarding their customs, festivals, and ceremonies. The priests virtually said: If you will only assent to the new religion and be baptized with your children (it was then mostly by immersion) you may retain your holidays and carry on all your orgies as hitherto. We, on our part, will only give to them some Christianlike names and we shall expect you to come to our Christianized temples, where we will celebrate some-

*Lecky relates how the invaders of Rome were overawed by the Christian clergy.

thing that we call mass, after which you may enjoy your festivals as usual. Thus, heathen holidays were changed into Roman Catholic, and at the Reformation into Protestant, though in later years some have been given up.

Thus: "Austin (the Roman monk sent by Gregory the Great in the sixth century to convert the English king, Ethelbert, and his people), had been instructed to adapt the ceremonies of Christianity to the usages of the idolators, that they might not be shocked by too great a change. And this was done. Bede tells us that there was often an altar for the sacrifices of paganism and one for Christianity in the same temple; and Procopius, his contemporary, adds, that some who embraced Christianity, continued to offer human sacrifices."*

HOW CHRISTMAS ORIGINATED.

Equally cautious was the sagacious king, Gustavus Vasa, in introducing Lutheranism among his Roman Catholic subjects, as will be related in Chapter III.

When the early Christians, about the third century, had thus fallen away from the truth of Christ and began to hanker after holidays, and the amusements connected therewith, so as to be like other people, they wanted among others to commemorate the birth of Christ, but not knowing on what day, or even what month he was born (and no one knows to this day) they or their bishops, as they commenced to call them hit upon a strange device. They said, that as the Old Testament gives the birthday of only one person, viz., Adam, which was on the sixth day, and as the New Testament gives the death of Christ on the sixth day of the week, Friday, therefore must the birth of Christ be also on the sixth day, reckoned from the first of the months, viz., January. Thus the sixth of that month

*Dr. Armitage's History of the Baptists, page 229.

was fixed upon for the birth of Christ. It was not called Christ's mass, however, till the Roman Catholics changed the name of religious services into masses; and the Lutheran Swedes, like the Episcopal English, do the same to this day. The early Christians called it by the Greek word, "Epiphania," Christ's revelation day. But after some time the western Christians, having changed it to the twenty-fifth of December, the eastern Christians, to avoid strife, decided on having the same day.

THE SCRIPTURES PURPOSELY PERVERTED.

The method by which they came to settle upon the twenty-fifth of December is the most ingenious I have ever seen derived from Scripture. It is based on the prophecy of Haggai 2: 18 verse, which reads thus: "Consider now from this day and upward, from the four-and-twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it." Now, as the twenty-fifth day commenced at 6 p. m. of the twenty-fourth, and Nisan, or April, was the first month of the Jewish calendar, it follows that December must be the ninth month, and the twenty-fifth of December the day to be celebrated, the day that the foundation of the temple was laid. As Christ was the true temple, it was concluded, after much discussion, that Christ's birthday was as stated, and so the Emperor Theodosius decreed during the latter part of the fourth century that for all Christendom that day should be kept. But as the old day was observed as a little Christmas, both Catholics and Lutherans keep also the sixth of January, and on that day, called thirteenth day, they celebrate the baptism of Christ, at which time the Lutheran priests in Sweden generally embrace the opportunity of attacking in their sermons the doctrines of the Baptists; the texts for which, as for every subject during the year, are furnished them by the King, as head of the Church.

YULE-TIDE.

HOW THE SWEDES CELEBRATED CHRISTMAS A THOUSAND YEARS AGO.

The ancient Swedes had their great mid-winter feast on the twelfth of January, which was changed to the twenty-fifth of December after they had embraced the Catholic religion to correspond with the assumed birthday of Christ. But all their heathenish practices and ceremonies continued for a long time unchanged, in which the hog of Frey—pertaining to their deities—played a prominent part, and the head of a hog does so unto this day, as in all families that are not too aristocratic, a whole or half of a hog's head must be boiled on Christmas eve for cold cuts (with other things) for the holidays.

To some readers who know only how Christmas is kept in this country, the following account may be interesting:

The Swedish heathen could not be prevailed upon, like the English, to change the name of their mid-winter festival to any name signifying the birth of Christ. Their name Jul, pronounced as Yule, and as such known also in English literature, comes from jollra, having a jolly time. The words jovial, jollity, are no doubt derived from the same source.

To the Swedes it meant, and in some parts means yet, a time for all kinds of wild amusements at social gatherings, during the three weeks of holidays, though much modified in these latter years.

The celebration in this case was kept in the year 893, 63 years after Ansgarius, monk, missionary, and at last bishop, had, with the aid of the King Bjorn (Bear) introduced the Catholic religion.

ASSYRIANS, PROBABLY ANCESTORS OF THE SWedes.

The ancient Swedes, who originally came from the northern parts of Asia, and of whom nothing is historically known till about 100 years before Christ, had no doubt carried with them, besides their own, many religious rites and ceremonies of Jewish origin, which presumably they had derived from their Assyrian ancestors, who had mingled with the Jews in their wars and conquests over them. The fact that they called themselves Assars or Asars, from Ashur or Assur, second son of Shem, the son of Noah and founder of Assyria, may confirm the conjectures as to their ancestry. The Scriptures describe the Assyrians as a powerful and warlike people, who probably, when conquered by the Medes, rather than submit to those hated victors, would flee to countries farther north and westward, where they could be independent and carry on freely their propensities for war.

Without a supposition of this kind, it is impossible to account for the peculiar pagan-Jewish rites performed at this celebration, or for the Oriental display of their gold-covered temple and the gorgeous magnificence of their apparel, with their gold and silver hilted weapons of warfare.

THE ASA TEMPLE

which afterward gave way to the old Church of Upsala, was the place where the feast was kept. Thither, very early on the morning of the twelfth of January, the multitudes gathered from far and near. The higher dignitaries, with their wives, came in procession, riding on stately and richly caparisoned steeds, all of them, both men and women, most gorgeously attired for the grand occasion. Among the many, one of the ladies seemed to surpass the rest in stately bearing and splendor of

array. All eyes are directed to that beautiful light-haired patroness, whose long ringlets adorn her graceful form. She manages her magnificent steed with the ease of an expert. Her scarlet dress is of the costliest material and fastened around her waist by a silver belt covered with jewelry, the whole of it embroidered with gold, most tastefully arranged, and of exquisite workmanship more befitting some Oriental queen than the wife of a Swedish landowner; the headdress is ornamented with a golden diadem, glistening with pearls and diamonds; her wide necklace is of wrought gold embellished with pearls and beads. In her hair are ornaments of gold and all kinds of precious stones, manifesting not only an exquisite taste but a most advanced development of art.

This account, strange as it may appear, is, however, fully confirmed or verified by Mr. Paul du Chaillu's work on

"THE VIKING AGE"

wherein he says that "beautiful vessels of silver and gold also testify to the taste and luxury of those early times. The knowledge of the art of writing and of gilding is clearly demonstrated; in some cases nearly twenty centuries have not been able to tarnish or obliterate the splendor of the gilt jewels of the Northmen."

"We find among their remains, either of their own manufacture or imported, perhaps, as spoils of war, repoussé work of gold or silver, and woodwork covered with sheets of gold. The filigree work displays great skill, and some of it could not be surpassed now."

"Many objects are ornamented with niello of so thorough northern pattern that they are incontestably of home manufacture. The remnants of articles of clothing with graceful patterns, interwoven with threads of gold and silver, which have fortunately escaped entire destruction, show the existence of great skill in weaving. En-

tire suits of wearing apparel remain to tell us how some of the people dressed in the beginning of our era."

The same author says also, in his work

"THE LAND OF THE MIDNIGHT SUN"

that "during the middle of the iron age, there must have been an abundance of gold in Sweden, as shown by the great number of ornaments found in different places and now preserved in the National Museums of Stockholm and Christiania. Byzantine gold coins of this age have been found in Oland. The largest and most valuable treasure ever heard of in Sweden, and perhaps in Europe, is one found in 1774 near Trosa; its weight was twenty-eight pounds, and it consisted of several gold rings, larger and smaller, of a large necklace, in its thickest part the size of a finger, besides several ornaments the metal of which was remarkably pure, containing ninety-eight per cent. of gold."

"The most beautiful of all the gold finds from the heathen era are three large, wide necklaces, at present preserved in the Historical Museum of Stockholm, weighing one and a half to two pounds each."*

Had such accounts come from Peru or Mexico, it would have appeared more probable than when related of a country known to be so poor as Sweden; wherefore, I broke off the account of the festival which will now be again resumed.

In the rear of the procession came the animals for the sacrifices led or driven by slaves; and as the train moves along a terrible din, caused by clashing of arms and slamming together of silver-covered shields, is kept up to announce their coming; guns and firecrackers were not known then, but the blowing of horns made noise enough, and the boys' Christmas trumpets are memories of those days; so are also the confectionery hogs seen in the shop windows at Christmas.

*Pages 368 and 369 of the book quoted.

At the temple where the roof and parts of the walls are covered with gold everything has been carefully arranged, and as the worshippers enter all take the places assigned them, according to rank and positions in life. On one side of the great hall at the upper end is prepared a high seat for the King, and on the other side a similar seat for the most distinguished guest who happens to be present. In the rear of the altar is built a costly alcove, covered with gold and pearls. There, on pedestals, are placed the three deities,

THOR, ODIN, AND FREY.

Thor is the central figure; he holds in his right hand the far-famed hammer, or, rather, sledge, called Mjolner. In his left hand he holds seven stars. On one side of him is Odin; on the other, Frey, with the sacred hog Gullenborst (Goldenbristle). In front of them is the iron-covered altar on which holy fire is kept burning; there is placed also the holy oath-ring or bracelet, around which oaths were administered or taken by placing the hand on the ring, as now is done on the Bible. All the utensils for the sacrifices are also placed in front of the deities.

It is from the names of those three Scandinavian deities that we have our three week-day names, Wednesday, Thursday and Friday. The Swedes changed Odensdag to Onsdag. The English or Anglo-Saxons changed, in course of time, the Woodinsday to Wednesday.

Inside the hall of the temple where the feast is kept, the walls are covered with costly embroidered hangings; the light is what some call "dimly religious," openings being made only in the roof for the smoke of the fires to pass through. Along the sides are placed benches for the congregation. The floor (except near the fire-places) is covered with straw about a foot in thickness.

This custom is yet in use in some parts of Sweden. As a boy, I used to play at a neighbor's house on such straw-covered floor in the only room in daily use.

After all are seated the animals for the sacrifices are led to the altar and there killed by the officiating priests. The blood is carefully gathered in a tank, called

"THE FOUNTAIN OF BLOOD."

(Do not these words put us in mind of the words in the hymn by William Cowper, "There is a fountain filled with blood?"

When the animals have all been killed the priests take consecrated besoms, if not of hyssop, of some twigs with leaves, and, after dipping them in the blood, sprinkle the pedestals of the deities, the altar and the whole congregation; and it is called

"THE BLOOD OF THE ATONEMENT."

The meat of the sacrificed animals is brought to the different fires and boiled for the feast, and while boiling the people take bread which they bring with them and dip it in the boiling broth and eat it. (This custom also is continued at noon on Christmas eve in many parts of Sweden, and constitutes the dinner for that day.) When the meat is well done it is taken out and blessed by the chief priest before being distributed to the people.

After the preliminary sacrificial ceremonies are concluded and all have enjoyed their dipped morsels, while telling each other of the heroic deeds of the past year, in which they had been engaged, and of their visits to many strange countries, then, suddenly, the blowing of horns is heard. They all seem to know what it means, for a general silence reigns and all eyes are directed to the incoming of

THE SACRED HOG

or the hog of Frey, a large, living hog which is led to the altar in front of the deity. But before the animal is sacrificed men and youths go forward and place their hands on the head of the hog and make loud and solemn vows of their determination to carry out during the coming summer most wondrous and daring deeds. They all promise that they will accomplish such mighty deeds or perish in the attempt. And they are men who mean what they say.

DARING DEEDS RECORDED IN THE SAGAS.

Many of such promises are found in the Sagas.*

When the hog has been ceremoniously offered and killed, three official toasts are drunk to the deities, appropriate speeches being delivered by the priests; hence, no doubt, the custom at present of toasts and speeches on festival occasions. Then they drink to the memory of deceased friends and warriors fallen during the year in battle. All the drinking is out of silver-mounted horns. Between every toast the silver-bearded bard strikes his harp and sings of battles, conquests, and defeats, of hope and reconciliation, of eternal reward or punishment, and of the final triumph of the good in

A NEW HEAVEN AND A NEW EARTH.

Such sentiments in the hearts of heathen worshipers may require a brief account of

THE RELIGIOUS VIEWS OF THE VIKINGS.

Their ideas of the creation of the world, as presented in Swedish histories, are too ridiculous and ab-

*The poetical records spoken or sung by the Vikings. The words sage, sagacious, etc., are probably derived from the Scandinavian word, saga.

surd to deserve recording in this work. They have been found in two old books of Saga songs, called Eddas, published in the twelfth century; one by a priest named Simunder, the other by a Judge Sturleson; both from Iceland. But, aside from those puerile ideas thus described, it is known that the old Northmen thought of and believed in, some Divine being, which they spoke of as

"THE MIGHTY ONE FROM ABOVE"

whose name they did not dare to mention; who existed before anything else, and will exist after the destruction of the world, who is of eternity, without beginning or end.

These views they must certainly have received from the Jews; and, strangely enough, like them, would not pronounce the Deity's name, Jehovah.

They believed that after the struggle in this world between the good and the evil, and the subsequent destruction of all, a renovation of the earth would take place, bringing with it a transition to a purer and everlasting life.

They believed that all mankind have sprung from one pair, which they called

ASK AND EMLA.

And when, by missionaries told of the Son of God having become man and walked among men, they did not think such doctrine strange at all, knowing how their own gods, Odin and Thor, often revealed themselves to their worshipers.

Besides, these ideas of their gods and religion were not of the exclusive kind, but left room for other gods to be worshiped as well as their own, in this respect being like the pagans of the Roman Empire.

When reflecting on these religious traits, one cannot help regret that such hopeful fields, as all the Scandinavian countries were, for true missionaries of the Gospel of Christ, should first be taken up by the corrupt and soul-destroying church of Rome, and the subsequent modified or reformed Romanism for nearly a thousand years, making the entrance and reception of true Christianity in this century tenfold more difficult than if the old Northmen had been left alone. And the same may be said of the whole of Europe, South America, Mexico, and every land where state policy has introduced an injurious, debasing and false Christianity.

The difference is seen in the easier conversion of people in the islands of the Pacific; in the Asiatic fields like the Telegus, and other lands where previous conceptions of religion have not been of a kind to keep up a barrier against the Gospel.

The assertion may safely be made that more conversions to Christ from heathenism have taken place during this last century than during all the centuries together, since the time of Constantine, from all the Catholic and Protestant state church countries in the world, England, perhaps excepted, where religion has been comparatively free during two centuries. And for the hundreds or thousands that probably may have become converted to Christ during those centuries, tenfold, if not hundredfold more, humanly speaking, would have embraced Christ if, in the meantime, a true Christianity had been preached and religion been as free for acceptance or refusal as the noble Bereans of the north had proclaimed it.

People may say what they will about the spiritual fruits and benefits arising from persecutions; still, the fact remains that it was when "the churches throughout all Judea and Galilee and Samaria" had rest, that is from persecutions, "they were multiplied." The same results have followed in this country since the establishment of religious liberty.

VALHALLA AND NASTRAND.

The early Scandinavians had a strong faith in a future life, which enabled them to look upon death with contempt, knowing that it was only the gateway to their Valhalla, or future blissful abode, where they should forever enjoy a continual feast; and for diversions go forth to tournaments and games for championships, belts, etc., and on returning, to be waited on by beautiful Valkyries filling their cups or horns with choicest beverages. In fact, it was to them a heaven of sensual bliss and pleasures, such as they had most enjoyed here, without any admixture of earth's troubles or sorrows. To obtain an assurance of this, it was only necessary to be bold and brave in battle or die some violent death. For the mean-spirited and cowardly, or those who died natural deaths on a straw bed, a place of never-ending misery, disgrace, and torment was prepared, called Nastrand.*

ROB ROY'S RULE.

Questions of right or wrong were decided, not by any moral axioms, but by might; their mottoes or maxims being the same as those of the celebrated chieftain and freebooter, Rob Roy, viz.:

"The good old rule sufficeth us,
The simple plan,
That they may take, who have the power,
And they may keep who can."

Compunctions of conscience, at the thought of all their robberies on land or piracies at sea, never seemed to have troubled them any more than their present descendants, the Lutheran legislators, are troubled about robbing dissenters by way of taxes for the support of the priests of the government. In the sight of God and

*The Vikings looked with such contempt on those who indulged in the luxury, as they called it, of a straw bed, that people dying on them were scornfully said to have died the straw-death.

all just and honorable men, such robberies are even greater in the latter case than in the former, for the promoters of them sin against better light and knowledge and are expected to have clearer perceptions of truth, right and justice.

ROBBING PETER TO PAY PAUL.

It is strange enough that in enlightened England the rulers could have been guilty of such robberies in the name of church rates, until the year 1868, and with the poor pretext of thereby serving God.

There is hope, however, that during the next century these robberies of God's people will cease, even in Sweden. If not by the slow and sluggish actions of self-interested legislators ruling at the diets and church conventions, the reforms may come by the more sure and radical political uprising of the people, clamoring for the downfall of Sweden's Bastille, her state church, as the Parisians in 1789 clamored for the fall of the French Bastille.

How things, touching religious reforms, are done in those assemblies is described in chapters xv., xvi. and xix., under heads of "Religious Liberty" and "Church Convention."

CHAPTER II.

INTRODUCTION OF ROMANISM.

"Jumping o'er times;
Turning the accomplishment of many years
Into an hour-glass."

—Shakespeare.

THE FIRST CATHOLIC MISSIONARY.

At a general church council held in Rome in the year 817, and at a following one in 822, it was decreed to send missionaries to Sweden. Young Ansgarius offered his services, even though it should cost his life. He had previously taken monastic orders and became a very zealous monk. The Emperor, Louis the Pious, had given him many costly gifts to King Olof of Sweden, evidently to make the new religion more acceptable. Historians differ in their accounts of his appointment.

He set out on his north-bound journey, accompanied by several attendants and the monk Whitram. But while crossing the Baltic, he was attacked by Swedish pirates, who took from him everything of value, including the gifts to the King. But they let him keep his life and his religion. They did not, like the Swedish King St. Erik in Finland, say "Worship our God or die."

After landing on the Swedish coast he continued his travels on foot through woods, wilderness and dangerous dismal swamps. He arrived at last, in the year 827, at Biorko, near the present Stockholm, where he was kindly received by the King, who permitted him to preach and teach the new religion, and whose minister of State, Her-gier, with several others, consented to be baptized. With-

out any known cause or reason he left Sweden in 831, and on arriving at Hamburg was promoted to an Archbishopric, though only thirty years old. In 857, he again visited Sweden, but the heathens were then so provoked by the innovations of the Romanists that his life was in danger, and some of his friends advised him to pay a sum of money for his life, and escape, but he nobly answered: "I will not give anything for my life, as I am ready, if my God so willeth, here to suffer and die." After some discussion among the people, it was decided to allow the preaching of the new religion, and the teacher was to be left unmolested.

Besides this permission, the King gave a fine lot on which to build a church, and Ansgarius (called also "The Apostle of the North") built, close by, a parsonage.

Some time afterwards he again left Sweden, and the work not being yet compulsory, progressed quite slowly. He died in 865, having lived an exemplary life and subjected himself to many rigorous customs in vogue among devoted Catholics. While absent from Sweden, he had appointed several zealous priests to carry on the work at Birka (Bjorko). One of them by the name of Gautbert, became the

FIRST BISHOP OF SWEDEN

and his relation, one Withard, his assistant. Probably owing to their aggressive and provoking measures, which all the Roman missionaries adopted, an uprising of the people took place, at which Withard was killed, and Gautbert, with his companions, had to leave the country. Seven years afterwards, a priest called Ardgari was sent to Birka, and he was soon followed by several others; consequently, the work progressed safely. By a decree established both at the lesser court and at the Storthing (Diet), the King Olof permitted churches to be built, Christian priests to be allowed to preach, and whosoever would to have a right to accept the new doctrine.

RELIGIOUS LIBERTY

was thus, over a thousand years ago, granted by law to the Swedes, a boon denied by a Lutheran Government during the whole nineteenth century.

About the year 1,000 a great battle was fought at a place called Swoldern, after which a great number became Romanists. One Earl Erik had, during the fight, made a vow that if he gained the battle he would be a Christian. The battle was gained and he, with his followers, became Romanists.

Temporal advantages had much to do with the acceptance of Roman Catholicism; thus a Swedish Earl, Ragvald Ulfson of Westergothland sent messengers to King Olof Tryggvason of Norway requesting his sister Ingeborg for wife. It was granted on condition that the Earl should become a Christian and allow its spread in his earldom; and so baptism and wedding were celebrated at the same time. And everybody in Westergothland was soon afterwards converted through the labors of a missionary sent from England at the request of King Olof, who had been converted in that land. His name was

ST. SIGFRID OR SIGURD.

He came either via Denmark or Norway to Sweden and worked with great success in the western part of the land.

Shortly after his arrival he met with Olof Skot-king of Sweden, and so well did he succeed in persuading the King to embrace the new religion, that he, with his queen and children, consented to be baptized in Husaby fountain in Westergothland, in the year 1007. "And thus," we are informed, "Sweden got its first Christian King." He was, no doubt, better than most of them, for the historian, Adam of Bremen, who lived in the eleventh century, calls him "the most Christian King."

A SUCCESSION OF SAINTS

from England and Germany came about this time into the land: St. Eskil, St. Bothvid, St. David, St. Stefan, etc. Cities, villages, churches and springs are named after them to this day. Their Roman priestly successors have left some lying legends of their doings whereby they imposed on the credulous people by pretended miracles, too silly and absurd to be here recorded, though historians give a minute description of them.

But with all their

POMPOUS PROCEEDINGS,

extravagant manner of life, domineering demeanor, destruction of ancient temples and sacred groves, they did not, like Gustavus Vasa, convert the Swedes in a day.

The early Catholic Kings did not, like all the Lutheran rulers, compel their subjects to be of one creed; so we find "that 250 years after the arrival of Ansgarius to Sweden, sacrifices in the sacred groves near Upsala were still kept up after the manner of the fathers.*

METHODS OF ROYAL ROMANISTS.

In Norway, however, under the victorious Kings, Olof Tryggvason and his successor, called St. Olof, the Romanizing process was carried on as cruelly and inconsiderately as in Sweden when Lutheranism was forced on the people. The former had not, like most of the northern Vikings, accepted baptism as a pure matter of business, but in sincerity and devotion, being fully convinced of its superiority over heathen rites, proof of which he had seen both in England and Ireland.

St. Olaf's zeal, on the other hand, had more of a selfish and worldly stamp upon it, calculating how he

*Starback's History, vol. I., page 226.

could bring about the change of religion in such a manner as to derive the greatest political benefit thereby. Both of them adopted the most violent means in connection with the most refined cunning. And as Archbishop Angermannus, with whips, did beat Lutheranism into the Swedish Romanists,* so did Olaf Tryggvason beat Romanism into the Norwegian pagans.

The historian and lecturer, A. U. Baath (Boat), who has related the above, says, "he culminated at last his zeal at Hogoland, where, with the assistance of his biggest dog, Vige, he carried on his work of conversion."

The lecturer, in reflecting on such methods, adds, "that as a natural result, the conversions brought about with such aids, must have been of the most superficial kind."

Such a King would naturally be almost idolized by the Catholic missionaries. His biographer, a monk by the name of Odd, tells of him, "that he had fair wind to whatever place he sailed, and that fortune favored him more than any other man."

METHODS OF ROME'S MISSIONARIES.

They were the same in Sweden and Norway as in all other parts of Europe; the sagacious missionaries of Rome knew how to avail themselves of the well-known weaknesses of royalty, and had well studied the power and influence they exercised over their ignorant subjects; they knew how, as a historian tells, "the barbarian tribes usually followed without inquiry the religion of their sovereign; and it was to the conversion of the King and still more to the conversion of the Queen, that they devoted all their energies. Clotilda, the wife of Clovis; Bertha, the wife of Ethelbert, and Theodolinda, the wife of Lothaire, were the chief instruments in converting their husbands and their nations. Nothing that could

*Mentioned in the next chapter.

affect the imagination was neglected; it is related of Clotilda, that she was careful to attract her husband by the rich draperies of the ecclesiastical ceremonies; in another case the first work of proselytizing was confided to an artist, who painted before the terrified Pagans the last judgment and the torments of hell; but especially the belief which was sincerely held and sedulously inculcated that temporal success followed in the train of Christianity, and that every pestilence, famine, or military disaster, was the penalty of idolatry.

The theory was so wide that it met every variety of fortune, and being taught with consummate skill to barbarians totally destitute of all critical power, and strongly predisposed to accept it, it proved extremely efficacious; and hope, fear, gratitude and remorse drew multitudes into the church.*

Of Clovis, King of the Franks, it is related by Gregory of Tours, that he would be a Christian if the God of his wife would grant him victory over the Germans, saying in his prayer, "O, Jesus Christ, whom Clotilda declares to be the Son of the living God, thou art said to give help to the struggling and victory to those devoted to thee and hoping in thee. I entreat the glory of thy assistance; and if thou wilt indulge me with victory over these enemies, I shall believe upon thee, and I shall be baptized in thy name."

He gained the victory, but doubting whether the people would permit him to forsake his former gods, he consulted with them, and found that they were willing to follow their King, "shouting, 'we are prepared to follow the immortal God.'"

He was immersed on the 25th of December, 495, being the only orthodox monarch in Europe, and received the title of

*Lecky's History of European morals.

"ELDEST SON OF THE CHURCH."

With him were baptized, besides his two sisters, the nobles, the court-attendants, and no less than three thousand of his warriors.

For a fuller account of this Roman mass-conversion, see Armitage's "History of the Baptists."

Lecky, in his history of European morals, tells how "a Bulgarian prince was driven into the church by the terror of the pestilence, and he speedily effected the conversion of his subjects."

"In England, the conversion of North Umbria was partly, and the conversion of Mercia was mainly, due to the belief that the Divine interposition had secured the victory of a Christian King."

COMICO-DRAMATIC CONVERSIONS.

Dickens, in his "Child's History of England," relates how King Ethelbert of Kent was converted "and the moment he said he was a Christian, his courtiers all said they were Christians; after which ten thousand of his subjects said they were Christians, too."

"Austin (called by some Augustine) built a little church close to the King's palace, on the ground now occupied by the beautiful Cathedral of Canterbury. Sebert, the King's nephew, built on a muddy, marshy place near London, where there had been a temple to Apollo, a church dedicated to Saint Peter, which is now Westminster Abbey. And in London itself, on the foundation of a temple to Diana, lie built another little church, which has risen up since that old time to be Saint Paul's."

After the death of Ethelbert, Edwin, the good King, allowed his child to be baptized, and held a great council to consider whether he and his people should all be Christians or not. It was decided that they should be.

COIFI, THE CHIEF PRIEST

of the old religion, made a great speech on the occasion. In this discourse he told the people that he had found out the old gods to be impostors. "I am quite satisfied of it," he said. "Look at me. I have been serving them all my life, and they have done nothing for me; whereas, if they had been really powerful, they could not have decently done less, in return for all I have done for them, than make my fortune. As they have never made my fortune, I am quite convinced they are impostors."

"When this singular priest (who had sagacity enough to see from what quarter the religious wind was to come) had finished speaking, he hastily armed himself with sword and lance, mounted a war-horse, rode at a furious gallop in sight of all the people to the temple, and flung his lance against it as an insult. From that time the Christian religion (falsely so-called) spread itself among the Saxons, and became their faith."* It is reasonable to expect that such a dramatic, shrewd and far-seeing chief priest would be promoted to the highest office in the Roman church of England, and as such could well say that he had made his fortune.

No doubt but that most of the Kings and great men of Europe, with their priests and people, were converted to Romanism on such slight and unscriptural grounds; and no exception is known in Sweden.

From the time that King Olaf was baptized, the so-called Christianity spread with increasing success, so that in the time of King Sverker the First, at a Church Council held at Linkoping in 1153, it was ventured to decree that a yearly tax of Peter's pence should be paid to the Pope.

ROMANISM IN POWER.

Hierarchism was by this time all-powerful, defying the very Kings who had assisted the bishops and priests

*Dickens' Child's History of England; pp. 17, 18.

in obtaining their great power. Here it may be said, "Give Romanism an inch of State Church power, and she will take, not only the proverbial ell, but a whole fathom, and the same may be said of all her State Church daughters. Whether they are, or have been Protestant daughters of Europe or America, history has placed them all under the people's righteous condemnation.

The banns of excommunication were now hurled at the Kings as well as their subjects, if they dared in anything to cross the plans and purposes of the papal plenipotentiaries and cross-carrying prelates of Rome.

PRIESTS, ONLY POPE'S SUBJECTS.

At a council held at Skeninge in 1248, the clergy were absolved from all obedience to the civil power, and were thenceforth to be considered only as servants and subjects of the Pope. In the meantime the people were purposely kept in the grossest darkness, ignorance, idolatry and superstition; the religious services and ceremonies were all conducted in Latin, or some kind of gibberish supposed to be Latin.

IGNORANCE OF THE CLERGY.

So ignorant were these religious teachers, that even in the times of Gustavus Vasa, many of them could not read the Swedish language, much less any foreign tongue, and so violent and outrageous were they in their conduct that two of Gustavus Vasa's court chaplains killed each other at his table.

And the case was not better in Germany. With a desire to reform many evils pointed out, it is said Luther's "hands were tied, for the condition even of the German clergy was much like that of the Swiss, of whom Bullinger honestly confesses that only three deans in Switzerland could read the Old Testament, some did not know

of the Bible at all, and not all of them could read the New Testament."

A ROYAL SAINT.

King Erik of Sweden, canonized as Sweden's patron saint, who lived in the twelfth century, was a remarkably good man. He lived a very austere, pious and self-denying life. Having heard of the holy enterprises of the Crusaders, he wished to distinguish himself on nearer fields than Palestine in making converts to the cross of Rome, and by such conquests adding to the boundaries of his kingdom. And so, saying like Jehu, "Come and see my zeal for the Lord," he, with his cross-marked warriors started off on an expedition to Finland, accompanied by the proselyte maker, Bishop Henry. Being a valiant man, and his followers equally brave, he attacked the Finns in battle because they would not receive the religion he offered them. After conquering the Finns, he shed bitter tears, and cried like a child, when he looked on the slaughtered enemies, whose souls had been lost because they would not be Christians like him and his followers.

But the worthlessness of his sorrow soon became apparent. The conquered and trembling captives, in irons and chains, were brought before him, and had the merciful alternative offered them either to become baptized or die on the spot. The frightened Finns, seeing themselves surrounded by fierce-looking, so-called Christian crusaders with long-handled, broad battle axes on their shoulders, ready at the signal of their King to cut their heads off if they refused to be converted, they, naturally, of the two evils chose the least, and were by equally ready tools of the King converted and baptized. His Bishop Henry became the patron saint of Finland. For this heroic and missionary deed, he was canonized by Rome as a worthy saint.

THE CRUSADER'S SUCCESS.

He had now the long-desired and looked-for satisfaction of having christened the Finns and Estlanders. Having achieved this—in his, the Pope's, and all Europe's estimation—wondrous exploit, he returned to Upsala and met with a Nemesis Divina, for while sitting in the church on Ascension Day, May 18, 1160, he was informed of the approach of a Danish army commanded by Prince Magnus Henrickson, a pretender to the Swedish throne, who came to attack him.

Such surprises by unexpected enemies were common in those days when they had neither suitable roads nor postal communications. The men, consequently, went to the churches fully armed, where, at the entrance, was a special armory provided, and here they piled or hung up their most cumbersome weapons.

When the King heard the sad news, knowing that he was unprepared for battle, he determined to die like a Christian, and would not leave the church till the service was finished. Then, with so many warriors as he could get together, went forth to battle. He was soon conquered; and he, who with misguided zeal had cut off so many heads, now in the same manner lost his own, thus verifying the Saviour's words, "They that take the sword, shall perish with the sword."*

From that time till the decree went forth by Gustavus Vasa, that all the Swedes should become Lutherans, the Church of Rome had undisputed and undisturbed possession of Sweden, its kings, its people, and its wealth; and there, as everywhere else in Europe, the world's black midnight, without a star or ray of hope in the firmament, hung like a pall over the deluded priest-ridden people during three long centuries more. At last God said: Let there be a little light, and there was a little light. He said, moreover,

*Note.—At the place where he fell, a fountain is said to have sprung up, and it was called St. Eric's Fountain. It is there to this day.

LET AMERICA APPEAR,

and out of it the United States, to enlighten the world. And America did appear, and in the fullness of time the United States.

Without the latter, the Reformation in Europe would not have been productive of any spiritual blessings; and the few poor and persecuted people of God would only have exchanged one slavery for another; one master in Rome for another in whatsoever country they happened to live in; and the meaning of the words "religious liberty" would have continued as hidden to-day as in the days of Luther, Calvin, or Gustavus Adolphus.

Owing to the right of religious liberty which the heathen nobly adhered to while in power, it required three centuries before the Roman Church with all its State policy, intrigue and cunning could call itself securely established in Sweden.

CHAPTER III.

INTRODUCTION OF LUTHERANISM.

"A system cannot be
true which destroys
personality."

—Bunsen.

RAMPANT ROYAL REFORMATION.

When the great undertaking of Luther to reform the papal system of religion became known to the strong-willed King of Sweden, it was no unwelcome news to him, and he sincerely wished for its success, as he had with the eye of a patriot seen what calamities had been brought on his country by its subjection to Rome, in all matters pertaining to religion. He therefore watched with great interest the progress of Luther's work in Germany. He saw plainly that the only chance of success the reformer could have, was in winning over to his cause, the rulers of the different kingdoms and principalities of Germany, and he found with satisfaction, that many of them gladly embraced the opportunity of becoming free from the control of a Papal sovereign, so that they could each in their own state, rule independently, and they themselves become heads of their respective churches.

POLICY OF GUSTAVUS VASA.

The King, Gustavus Vasa, who like all other European princes and potentates, had naturally asked himself the question whether, from a political point of view, he

would gain or lose by declaring in favor of the Reformation, was not slow in forming his decision to advocate for himself and his country the acceptance of the new religion. By such a course he would become the head of the Swedish Church, and consequently independent of all Papal interference. Besides this self-aggrandizement, he saw as a patriot, that the country, which was in danger of a terrible war, would be completely ruined by continuing in subjection to the Papacy. Two-thirds (some historians say three-fourths) of all the real estate and lands in Sweden had got into the possession of the clergy. All this could be, and was confiscated by adopting Lutheranism. He had no doubt that by threats and promises he could soon convert his Catholic into Lutheran priests; so he concluded, at the famous Diet of Westeros, 1527, to lay before that assembly his plans, purposes and prospects.

He therefore encouraged the dissemination of Luther's doctrines by two brothers, Olaus and Laurentius Petri, who, as missionaries, had returned from the university at Wittemburg, one of whom the King afterwards made Archbishop of Upsala; the other, his Ecclesiastical Councilor of State. It is possible that these men had gained some adherents, by conversion as well as conviction.

LUTHER'S NAME ODIOS.

At that time, the very name of Luther, known only as an arch-heretic, was held so odious by members of the Diet that not one of them dared to even mention it.

The purposed Royal "coup d'eglise" (church stroke) was, therefore, the more revolutionary and daring, and nothing but the financial wretchedness of the country and its dependence on the King's ability as a statesman and a soldier in case of an expected war, could ever have made his ambitious and selfish though patriotic, policy succeed.

The famous Diet met. Over it hung threatening war-clouds. The ecclesiastical atmosphere for weeks had been charged with papal thunder and lightning, and the minds of the people were filled with forebodings of some terrific storm of revolution. It came as expected.

Policy and Papacy, King and Priest, in combat faced each other; each represented power, each represented cunning state-craft. But one obnoxious bishop, by the name of Brask (they have many of the same kind yet) had so well laid his schemes and planned his opposition, that the King's bill at first was rejected. But this temporary defeat was only the forerunner of a final and overwhelming victory.

GUSTAVUS VASA ABDICATES.

He abdicated at once, after saying that the devil himself could not rule over such a people, and they would now gladly see the axe at his neck if they could only find somebody to hold the handle.

He then retired with his friends and courtiers to the palace, and gave himself up with them, not to prayer, but to feasting and carousing, in which he continued for several days, well knowing that he would soon be wanted.

In the meantime, the Diet saw in what a plight they were left, and, as in all State Church countries where policy demands a change, State religion, which is only maintained for State purposes must not be a barrier in the way. So in this case; and the result was that they sent deputation after deputation, who with tears and repentance, on their knees, begged him to return, assuring him that all would go as he wanted. He finally relented, returned to the Diet, and carried out his plan of declaring Lutheranism the State religion of Sweden, and it was so accepted by the Diet. But, as a measure of precaution, the common people were to be told that nothing but some needless ceremonies should be given

up as not in accordance with the Bible. So well did he succeed, that, as the historian Geijer informs us, fifty years afterward the people did not know that they had become converted, but thought that they were still Catholics.

MEAN METHODS OF SUCCESS.

To accomplish this religio-political master stroke, it is evident that recourse was had to foul measures. All had been taught that the end sanctified the means, and now this Jesuitical doctrine was turned against its own teachers. Great temptations were held out by the King to the nobles, showing them the great advantages they would have in receiving such great shares of the confiscated church and convent property by favoring the adoption of the new religion. Those noble lords were consequently soon converted and their descendants are rich from the spoils to this day.

PLIANT PRIESTS.

To the priests, also, our sagacious Gustavus Vasa knew very well how to present matters so as to win them over, and the majority of them were soon professionally, if not heartily, converted. To gain the royal favor and promotion, they became as zealous Lutherans as they had been papists; showing, that like their English confreres in the times of Henry VIII. and his three successors, on sober second thought, they would have the religion of the King; or, as the time-serving Pendleton is said to express it in the ditty: a caricature of the

“VICAR OF BRAY.”

“That this is law, I will maintain
Until my dying day, Sir,
That whatsoever king shall reign
I'll be Vicar of Bray, Sir.”

Thus matters went on, royal and priestly cunning prevailing, till in 1593, they succeeded at the Council of Upsala, by the strong hand of Charles IX., a son of Gustavus Vasa and father of Gustavus Adolphus, in decreeing the formal acceptance of the whole Lutheran system of religion, that is, all the books connected with it, called

CONCORDIA PIA:

and without this bulky bulwark of theology, Lutheranism was not then, nor is it to this day by some considered complete in Sweden. Different views of which will be found in Chapter XIX. on "Church Convention."

When that memorable council had passed the decree, the chairman, Dean Nicolas Olaus Bothniensis, was so carried away with enthusiasm that he exclaimed in ecstasy, "Now has Sweden become one man, and we all have one Lord and one God."

But this conformity in doctrine, by which all were made thus united in one form of worship of God, was only at Upsala. The

LEGALIZED UNITY

did not extend over the country, which was now to be evangelized by force according to royal Lutheran methods. The mask of deception was from that day thrown away, and the work of compulsory conversion established by law.

In order to impress the minds of the more devoted Romanists with the majesty of the law and Lutheranism, the Archbishop Angermannus was sent out through the land with the aid of one hundred soldiers to beat the new religion into those who were not willing to accept it on easier terms.

METHODS OF CONVERSION.

Floggings with whips were resorted to, and buckets of cold water were also thrown over the so-called obstinate, if their zeal was too hot for the old religion.

With these historical facts before us, we can no longer wonder that three centuries should elapse without perceiving any spiritual fruits from the conglomerate tree of the Royal Lutheran State Church of Sweden, called also,

GUSTAV VASA'S CHURCH.

Chevallier Bunsen says truly, "The eternal laws of Providence forbid us to gather grapes off thistles, or the fruit of freedom from the tree of despotism."*

To Germany, but mostly to the free countries of England and America, it owes, under the blessing of God, the little life which has lately, in spite of opposition, been infused into it.

*"Signs of the Times," page 86.

CHAPTER IV.

REIGN OF LUTHERANISM.

"The end of all hypocrisy,
of all attempts to patch
up corrupt and worn-
out systems is at hand."

—Bunsen.

BAPTIST SENTIMENTS SUPPRESSED.

Until the early part of the present century, very few signs of spiritual life could be observed in any part of Sweden, here and there, during the last century, a few of the people would come together in private meetings for edification; but as all such gatherings had a tendency to godliness, different from what the Government allowed, such meetings were by law quickly quenched by the conventicle-placard published in 1726. So dangerous for the peace of the State Church, were these conventicles considered to be, that the placard was not abolished till the year 1857. But in the mean time, people would come together to read the Bible or some sermon; sing and pray, and be fined or imprisoned for their piety. No wonder that the flesh and the world, the priests and the devil, flourished. Among the many imprisoned, were some in the northern-most parts of Sweden, who, from reading the Bible, and the Bible alone, had imbibed Baptist sentiments, both as to Baptism and the Lord's supper. This was about the latter part of the last century. But they were considered so dangerous, that they were kept in prison till shortly before

their death, being denied even the rights of a trial before the courts. The priests would occasionally enter their cells to harass them, and from their reports, the public has come in possession of these

BAPTIST MARTYRS' VIEWS.

The name of the principal sufferer was Simon Odman. A full account of their persecutions and the lawless proceedings against them, can be found in the archives of the First Baptist Church at Gothenburg, with numerous other accounts of the ill-doings of the Swedish State Church—some of which will be referred to in chapters XII. and XIII.

A NEW ERA.

Many have agreed that the decade of 1830 to 1840 was a turning point in religious life in Sweden. During the three centuries of Lutheranism previous thereto, spiritual religion was almost unknown, both by priests and people, and where any signs of it appeared, it was immediately trampled down and stamped out. And yet, both kings and bishops complained continually of the low and immoral state of the people.*

INGEBORG, A WITCHY WISEACRE, IN SMO-LAND.

Carl von Linne in his journal of August 7, 1741, says the people believed in a witchy wiseacre woman near Vexio, to whom they came from all parts of the country to be healed of their diseases. He found out what she believed about Lucifer, and how and where he ruled in this world. Those who hoped to be cured, were not asked to see her personally but send some stocking, garter, or garment worn nearest the body, and then

*See Sven Baelter's Kyrko-Ceremonier.

she informed them what to do. She prescribed a long list of rules for the bewitched people if they desired to be happy, especially in their marriage relations. Some twenty-five such ridiculous superstitions are recorded by that learned man. But as she went to church, and properly kept all religious ceremonies, she was not disturbed.

One may ask what had the priests been doing during the centuries of so-called pure evangelical Lutheranism, that belief in such a state of witchcraft could gain any adherents?

Fifteen years later, or in 1756, Bishop Benzelius at the Diet complained "that a perfect heathenism seemed to be before them," and at the next Diet, three years later, his successor Bishop Troilius, speaking on the same subject, said that "the customary sins of the country, such as contempt for the word of God, infidelity, etc., have year after year grown to such a height, all foreboding, that we before long shall see the community changed from Christianity to heathenism."

LUTHER AND CALVIN COMPLAIN OF UN-GODLINESS.

In like manner, Luther complained in his days about the immorality and Godlessness of the people in the various Protestant countries of Germany, saying, they were even worse than under the papacy. In both countries, conversions had touched the head but not the heart.

Now read what Calvin said, and how he complained of ill-doings in his church—par excellence, called—Reformed. See Memoirs by Mackenzie, page 203.

His biographer says that he could not "behold without the most lively grief, the vices of his flock, any more than he could permit them in himself." "If you desire," said he, "to have me for your pastor, correct the disorders of your lives. If you have with sincerity recalled me from exile, banish the crimes and debauch-

ery which prevail among you. I certainly cannot behold, without the most painful displeasure, within your walls, discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated. I consider the principal enemies of the Gospel to be—not the Pontiff of Rome, nor heretics, nor seducers, nor tyrants—but such bad Christians; because the former exert their rage out of the Church, while drunkenness, luxury, perjury, impurity, adultery and other abominable vices overthrow my doctrine, and expose it defenseless to the rage of our enemies. Rome does not constitute the principal object of my fears: still less am I apprehensive from the almost infinite multitude of monks. The gates of Hell, the principalities and powers of evil spirits, disturb me not at all. I tremble on account of other enemies, more dangerous; and I dread abundantly more, those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith without good works? Of what importance even truth itself, where a wicked life belies it, and actions make words blush? Either command me to abandon a second time your town and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment."

The quoted historian says, page 68: "The true religion was indeed established, and the faith of the church

of Rome was abolished. But many atrocious crimes were still committed, which had long reigned, and which the example of the clergy had contributed to maintain."

Calvin, Farel and Corout "preached with energy against the vices of the times; the warmth of their zeal was complained of. Corout was forbidden to preach, and being disobedient to the injunction, was imprisoned." Farel was got rid of some way; and Calvin banished; he was commanded to leave the town in three days."

It was when the spiteful party in power lost their influence and majority, that the sentence of exile was revoked, and he was most anxiously requested to return. It seems, with regard to the state churches that everywhere the reformation was only in the doctrine not in the lives of either people or priests.

PHILIP JACOB SPENER

who was Pastor Primus of the church at Frankfurt am Mayn and with Aug. Francke, founders of the pietistic movement in Germany over a hundred years after Luther's decease, "complained in his "Pia Desideria" which was published in 1675, about the sad state of the church, and of the evils of the times generally with regard to religion, and especially concerning the clergy, of which he said, that they needed very much a reformation," etc.*

I have referred to these things purposely, to prove that neither in Sweden nor any other of the Protestant countries had the professedly evangelical doctrines, proclaimed by preachers under state control, changed the lives of either people or priests who professed them.

ENGLAND AROUSED.

The state of morality was not much better in England till the Wesleys and Whitefield stirred up the masses of that highly favored country.

*Cornelius' Kyrko Historia, page 205.

Bishop Butler in his charge to the clergy of the diocese of Durham, said in 1751: "It is impossible for me, my brethren, to forbear lamenting with you the general decay of religion in this nation."

"It was the time of the supremacy of the English deists, Bolingbroke, Collins, Tindal, Toland, and others. The existence of God was admitted, but everything supernatural was denied. Reason was the source and guarantee of all thought, revelation was an impossibility, and whatever in Christianity claimed to be miraculous *was ipse facto false*."^{*} "As Butler, whom none will suspect of exaggerating the fact," said "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious, and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule; as it were by way of reprisals for its having so long interrupted the pleasures of the world."^{**}

TIMES OF WHITEFIELD.

At his time, "serious and practical Christianity in England was in a very low condition, scriptural experimental religion had become quite unfashionable.

About the Wesleys it is said that "God in mercy delivered them from conformity to the habits and feelings of an age of abounding impiety."^{***}

It seems furthermore, that the improvement of the times was hardly perceptible during the labors of the celebrated Rowland Hill, who died in 1833. His biographer says: "Most of the clergy were ignorant of the Gospel, and were content to add to a liturgical service,

^{*}Review of the works of Bishop Butler, by L. Moss, in "The Examiner," April 9, 1896.

^{**}Dr. Gillies' Memoirs of G. Whitefield, pp. 13 and 14.

neither understood nor appreciated, a brief moral essay, instead of preaching Christ and Him crucified."

"This state of things was not without exceptions in the zeal and characters of some, whose light rendered more vivid and brilliant by surrounding darkness, was an object of hatred in the eyes of the immoral, who would gladly have put it out if they could. To profligacy and vice, the inhabitants of our large towns added a thorough abhorrence of the solemn warnings, which denounced the awful consequences of ignorance and sin, and formed ready combinations with our villagers, to insult every faithful witness who protested against their abominations."

Even officers of the army at Lowestoft in Suffolk were so ill-bred as to insult preachers of the Gospel. Wesley had occasion to "inform their commandant of the fact, and asked for redress with becoming firmness. "Before," said he, "I use any other method, I beg of you, sir, who can do it with a word, to prevent our being insulted any more. We are men; we are Englishmen; as such, we have a natural and a legal right to liberty and conscience." *

WE ARE MEN: WE ARE SWEDES.

Such a plea could never have occurred to the minds of any of the persecuted preachers in Sweden, to be presented to anybody in high authority, even the highest.

As a proof of ignorance of the clergy, Rowland Hill said, when preaching at Lady Huntingdon's College: "A worldly wise divine absolutely said, 'I am sure that fellow Whitefield is mad now, for I heard him say with my own ears, 'When I am weak, then I am strong.'"

Stranger still, that even so late as 1849, at the meeting of the "Baptist Home Missionary Society of Eng-

*Sidney's Life of Rowland Hill, pp. 389, 390, 391 and 107.

land," a writer in the 'Independent' (of New York), giving an account of the anniversaries in London, says of this Society, that it 'gave occasion to exhibit, though but in an imperfect degree, the ignorance and practical heathenism which so largely prevails, particularly in the rural districts of this country (England). A volume would be necessary to do justice to this painful subject.' In view of the case, the Chairman said: "I can assure you that unless we individually, as members of a Christian church, feel it our duty to extend this cause at home, we shall not prosper abroad."*

BOHEMIA AND PETER WALDO.

In that country, the state of things morally and spiritually, was somewhat better, owing to their connection with the exile Peter Waldo and the Waldenses; men who, though living over three hundred years before Luther was born, had "not bowed the knee to the image of Baal," or Rome's Pope, or any other State church autocrat.

The Bohemians, or rather a part of them, had also, through John Huss, imbibed the principles of John Wickliff.

These men, who were correspondents, lived and exerted their influence about a hundred years before Luther's time.

PAPAL TITLES OF A REFORMER.

The latter of the two had the distinguishing honor of being called by the Papal Archbishop of Canterbury by the following names—"that limb of the devil, enemy of the church, deceiver of the people, idol of heretics, mir-

*"New York Chronicle" for 1849. Bound vol., p. 205.

ror of hypocrites, author of schisms, sower of hatred, and inventor of lies!"*

CHRIST'S VERDICT.

Any man who serves God faithfully may be happy in receiving from either Papal or Protestant State church prelates such vile epithets. For, as it is written, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

SWEDEN'S PROTESTANT PRELATES.

It is a sad fact that since the introduction of Baptist doctrines into Sweden, her prelates have not been less lavish or extravagant in their opprobrious aspersions against the leaders of the Baptists than were at any times their papal confreres. The reader of history will readily recall similar cases in other Protestant State-church countries.

Erroneous impressions have been current in the minds of many persons and writers, that in the early state of the Lutheran church in the different countries, things were better than in subsequent times.** The "Freeman," the London Baptist newspaper, said in 1857 about the Swedish church, that it was "as cold as if built of her thick-ribbed ice," and referring to her former state, says, "The blossoms were so thick, and the two or three grapes on the topmost twigs are so poor," and further that, "it did not suffer from the evils that usually

*Jones' Church History, Volume 2, page 165.

The Swedish state-church organ, "Svensk Kyrko-Tidning," called Spurgeon a scoundrel ("en skurk"). See the first years of its edition.

**See Dr. Waddington's views about this in next chapter, quoted from Schenkel.

de-spiritualize a church. It was neither corrupted by wealth, nor stifled with pompous ritual, nor split by heresy. It simply let go its hold of Christ's hand, and was petrified where it stood. The people and the clergy alike were dry bones." Whereas the fact is, it never did in its early state produce anything but leaves; no "thick blossoms" could be seen, that is, spiritual blossoms, foreboding spiritual fruits; and as to letting go its hold of Christ's hand, I affirm that Christ never held it by the hand; and the church never took hold of any hand but the King's, who is its head and who guides it by his hand to this day.

Similar errors as to degeneracy of the times in certain aspects have been common in all ages, which cynical fogyism gave occasion to

SOLOMON IN HIS DAYS

to write the following verse: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

I have related how that during the decade 1750-60, two successive bishops at two successive Diets in Sweden complained of the sins of the country, and that a perfect heathenism seemed to be before them. And yet, singular as it may appear, a Swedish church historian, Cornelius, says, page 220, "not without reason has it been affirmed, that the middle of the eighteenth century was the best time for the Swedish church." The same historian records, page 218, that Bishop Jacob Benzelius, brother to the one I have quoted, sent to the Diet at Stockholm, in 1734, a statement with a petition concerning the "Godless doctrines that were spread in the kingdom." The effects of them could not very well have ceased some sixteen or twenty years afterwards; neither could the effects of the hated and despised pietistic movements brought in from Germany (by him regarded

as evils), and which were spread all over Sweden, have suddenly ceased. It was for stamping them out that the conventicle placard of 1726 was promulgated, when, with punishment of fines, imprisonment and banishment, all meetings in private houses for prayer, preaching, or edification, were forbidden. The same historian says, on the same page, that "at the close of the decade, 1730, the pietistic movements in Sweden gradually commenced to subside."

At the same time the Swedish State church was confronted with the appearance and spread of the so-called Hernhutism—the doctrines and practices of the Moravian brethren—which, on account of some prominent priest advocating them, could not easily be put down. And simultaneously were introduced the doctrines of Swedenborg, which were attacked by the Bishop of Gothenburg. When to the above is added the still continued proceedings against the witches and the bewitched in several parts of Sweden, it is difficult to understand wherein consisted the so-called "best time for the church."

CHAPTER V.

REIGN OF LUTHERANISM.

(CONTINUED.)

"The Lutheran type of
the Hierarchy is the
most narrow-minded
and unfruitful of which
history furnishes an example."

—Bunsen.

THE SWEDISH WITCHES.

Having mentioned something about these deluded and unfortunate victims of ignorance and superstition, it may be interesting to learn something more of those wondrous phenomena of brain illusions among the high and low, learned and unlearned classes, of Sweden. And to those who have studied the peculiar legal proceedings against witchcraft in Salem and the trials in Philadelphia and Hartford, the account from Sweden may prove of some interest.

The superstition appeared first in the province of Dalarna, in 1668, from which it spread to Norrland and thence to Stockholm and other parts of the kingdom.

RIDING ON BROOMSTICKS TO BLOKULLA.*

Several hundred persons acknowledged how at night time they had been carried away by witches through the chimneys and out into the air on their way

*The Blue Hills.

to the evil spirit in Blokulla, riding on broomsticks and oven-rakes, and that on their aerial journey they scraped metal off the church bells and silver off the priests' ornamental robes, and how they were by Satan compelled to abjure Christ, tear the Bible in pieces, and say the Lord's prayer backwards, etc. The most enlightened men of the times believed in the reality of such travels to Blokulla.

The authorities considered it their sacred duty to punish most severely the witches for their pretended covenant with the devil. Special witch commissions were appointed in several places, and so commenced those famous witch-trials, which, instead of putting a stop to the evil, only served to put oil on the flames. Over a hundred persons were by their own confessions and those of others sentenced to death, and submitted to it without any recantation. The very Archbishops Svebelius and Troilius* seemed to have believed in the trips to Blokulla, and approved of the death sentences. A few more enlightened men tried to bring their contemporaries to better views of the matter, explaining that it was all owing to hallucination, but in vain. The trials continued, one witch after another was executed, and the whole land was filled with noise, alarm and consternation. At last a doctor of medicine, Urban Hjarne, succeeded in proving how, at least at Stockholm, the accusations were founded on simplicity, wickedness, and deception. After which some persons were still executed, but not for witchcraft, but for false accusations.** Consequently witchcraft subsided in Sweden.

WILLIAM PENN AND WITCHCRAFT.

It seems that those evils had affected the Swedish colonists who had come to New Sweden, near Philadelphia, to settle. Bancroft, in his Colonial History of the

*For Troilius, see Hofberg's Biographical Lexicon.

**Cornelius, pp. 198, 199.

United States, volume 2, pp. 41 and 42, says: "The Scandinavian emigrants came from their native forests with imaginations clouded by the gloomy terrors of an invisible world of fiends; and in February, 1684, a turbulent woman was brought to trial as a witch.* Penn presided, and the Quakers on the jury outnumbered the Swedes. The grounds of the accusation were canvassed, the witnesses calmly examined; and the jury, having listened to the charge of the Governor, returned this verdict: "The prisoner is guilty of the common fame of being a witch, but not guilty as she stands indicted." I doubt if Solomon could have rendered a wiser judgment. It would seem that if the Swedes had had their way, the fair fame of Philadelphia would have been shared with that of Salem in this respect. The historian adds, that "in Penn's domain, from that day to this, neither demon nor hag ever rode through the air on goat or broom-stick; and the blackest arts of conjuration went no farther than to foretell fortunes, mutter spells over quack medicines, or discover by the divining rod the hidden treasures of the buccaneers."

Such comparatively harmless prognostications have, of course, continued in Sweden unto this day, many instances of which could be given, but the cases below will suffice.

SWEDEN'S GREAT HISTORIAN

Mr. Anders Fryxell, tells how in his childhood, during the early part of this century, peculiar customs and superstitious practices were prevalent among the country people; how on Easter night they painted with tar the figure of a great cross on all barn doors as a protection against the sorceries of the Easter witches; several cases

*In East Hampton, Long Island, Goodwife Garlick was tried for witchcraft in the year 1657, but her case was referred to the General Court at Hartford, Conn. Accusation probably ignored.—Documentary History of the State of New York, vol. I, p. 683.

of most ridiculous habits are related in the introduction to his history's history.*

EASTER-FIRES ON HILL-TOPS

or mountains are to this day seen burning and blazing, if possible made up of tar barrels, but although having originated from the same cause, now serve only as amusement for boys instead of prevention against witches.

When it is remembered that the facts here related are the heathenish relics of the whole of the eighteenth century, it may seem very strange how the church historian before quoted could consider "the middle of last century as the best for the Swedish church." The explanation, however, is very easy, for the civil, political and clerical rulers of a State-church always consider their establishments as most flourishing and on the high wave of glory and prosperity when they are strong enough to put down by the arm of the law every appearance of evangelical dissent. In that respect, Sweden succeeded very well during the middle of the last century, and hence the boasted satisfaction with that period. That the church, with most of its priests, was at the same time spiritually dead did not in the least trouble the authorities. That the lives of the priests were not better one hundred years before Mr. Ahnfelt in his days referred to their scandalous doings, may be taken for granted. Yet, in all the Protestant countries, Sweden included, some noble and pure-minded men in the clergy lived and labored. Many names could be given of priests who did what they in their position could do to improve the morals of the masses and their confreres; but they had to stem a tide that was too strong for their well-meant efforts to make any progress against it, encumbered as they were with the tight-laced doctrines and harness of

*Min Historias Historia, page 9.

the State-church and opposed by all parties in high and low places, they generally became discouraged or gave up in despair.

LIVES OF THE SWEDISH PRIESTS.

The bad examples in Sweden were set by the priests themselves. A very prominent dean, Rev. P. Ahnfelt, says in his "Student Minnen," "priests who preach lies and nonsense, who swear, drink, distill and sell whiskey, who play cards and gamble, who dance and behave unseemly, who cheat and steal, etc., should be, according to the laws of the church, deposed; but," he asks (during the year 1859), "how many of that kind are not left even without a warning by our bishops and coadjutors?" When he wrote the above, he was informed that a young priest, a son of a priest, lived in his father's house with a woman, with whom he had a child, though they were not married.

He mentions several such cases of awful ungodliness among the priests. Speaking of one of them, he says: "Terrible things were said of this man and several of the priests of Blekinge in those days." How they raved against the godly of their congregations, and forbade them to read certain sermons of Luther, in one of which Luther says, that "the road to the abodes of darkness is paved with the skulls of ungodly priests." This author says further that bad as the lives of the priests were, their church members complained, however, most about "the rusty, mouldy, misty, uncertain, unsalted, unspiritual, and unbiblical doctrines which by our miserable 'seven sleepers' are served up in so many pulpits." As a consequence, he continues, "the people remain away from the churches, hold private meetings, baptize their own children, distribute the Lord's supper among themselves, and when punished for that, emigrate in great flocks to America."

Had any Baptist, Methodist, or free-church Lutheran published such accounts as this Dean of the State church did, there would have been a general outcry against it, as unqualified falsehoods or exaggerations.

A POWERLESS BISHOP.

His superior, Bishop Faxe, could not stop him, but did what he could to show his vengeance when opportunity offered. He cited him to appear before him and the congregation to answer for having allowed laymen to talk temperance in his pulpit. He, Mr. Ahnfelt, however, only turned the episcopal proceeding into ridicule.

Similar accounts came from all parts of the land in those dark days.

And mark, this was not in the middle ages, but during the middle of the present century. The same Dean says "that though the consistories were negligent about the lives of the priests they paid strict "attention to the sacredness of the conventicle-placard, to the prescribed length of the sermons, to the laws against heresies and enthusiasm, the proper wearing of the surplices, etc." But, notwithstanding all this, those immoral priests were not hypocrites, like those our Saviour denounced, for they did not "indeed appear beautiful outward," nor did they "outwardly appear righteous unto men."

Now, it may be asked if the priests about the time of the introduction of Baptist doctrines into Sweden were such as described by Ahnfelt, a reformer, and one of the best of priests in the country, what might be expected of the people generally? I state these things that the Baptists in America may know to what kind of people the Gospel was preached.

The Swedes needed, and need yet, the Gospel as much as any other people on earth. To this day, parts of Sweden (and they are many) where the influence of neither Baptists, Methodists, nor free-church Lutherans

has been felt, are described by pious Lutherans themselves as "dark districts and hard fields."

In such places, unconverted priests reign and rage undisturbed over the superstitious people, as their church fathers did hundreds of years ago.

Several Lutheran papers in Sweden published quite recently an article under the head of

"THE DARKEST SMOLAND,"

setting forth the evil doings of some wicked people committed against some people of God. The place thus disgraced is called Urshult, and its priest is named Viderstrom.

Subsequent chapters will describe this state of affairs more fully.

THE SWEDISH STATE CHURCH.

What is it? I answer: It is not a Christian church, nor even a Christian institution, but, as before stated, a parody on such, and a poor parody at that; it is, however, all that could be expected from such foundations as Luther laid, and on which Gustavus Vasa built. It is said of some persons, when the results prove better than their plans, that they built better than they knew; as in the case of

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,

* * * * *

He builded better than he knew;
The conscious stone to beauty grew."

But Luther built worse than he knew, for he knew very well that a Christian church was not one composed

of all people born in a certain country because somebody preached the Gospel there. He knew also, very well, that sprinkling or baptizing infants, as practiced by the Church of Rome, was not baptism as instituted by Christ and practiced by his Apostles. He knew also that a Church of Christ was not to be upheld by military force and priestly persecutions even unto death, as both he and Melancthon advocated. I say he knew better than that; yes, and much better than he practiced or encouraged his royal patrons to practice in their several kingdoms or States; but having once set out to follow the example set by Rome in church building, the consequences have been as bad as could be expected; and the world suffers from the evil effects thereof unto this day. But, to present the matter more properly and in accordance with his own words, he was no builder at all; for he says: "I am born to be a rough controversialist; I clear the ground, pull up weeds, fill up ditches, and smooth the roads. But to build, to plant, to sow, to water, to adorn the country belongs, by the grace of God, to Melancthon."*

One need only read his writings to be struck with the palpably glaring inconsistencies between his better views and worse practices, or his encouraging the Lutheran rulers by the Machiavellian motto of doing evil that good may come; the world has seen the evil of such temporizing for policy's sake; the good has not yet appeared, and never will.

Dr. John Waddington, in his "Congregational History," quoting from "Schenkel in Hertzog," says "Luther proposed to look to the foundations after he had raised the superstructure, and, in the meanwhile, to construct it with a certain leaning to the surrounding Roman fabric. The consequence was a crack in the building that no skill could ever repair. The Lutheran church has lost her independence, her peculiar vital activity, her

*Milner's Church History, abridged by Jesse Townsend, p. 736.

authority in spiritual and temporal things, and, worst of all, her sense of dignity, and her desire for its restoration."

To give an idea of what the Swedish state church is, it has been necessary to trace it to its origin in Germany, where the results were no better than in Sweden. What the doctrine of the church of Sweden is, has not yet, after three hundred years, been legally decided.

Some of its learned men hold that it is only a part of the "Concordia Pia," such as the Augsburg Confession and Luther's Catechism; others, equally learned, maintain that it is composed of all the writings in the same book, such as "the apology for the confession of Augsburg," the "Smalcald Articles," with several others. But, as it has not made any difference hitherto, it will not hereafter, whichever way it may be decided by the King or Diet.*

I have said that, whatever the state church is, it is not a Christian church. And I am fully warranted in making such an assertion by referring to some prominent churchmen, and also to a learned judge.

Dean Ahnfelt, in one of his books, says that, "in the time of Charles XI., the Swedish monarch-episcopal state-church became full-fledged, and its progeny thrives among us yet."

The same dean at a public conference of thirty priests and many laymen, for discussion on religious questions, held at Christianstad, July 22, 1851, advanced, on the subject of religious liberty, the following resolution, viz.: "No persecuting church can be a Christian church; for in the same degree as it is persecuting it ceases to be a Christian."** After some slight modification it was passed.

I hold the same views, for the following reasons:

*This subject will be presented in Chapter XIX., under the title Church Convention.

***Evangelical Christendom*, for 1851, page 439, London.

When Christ foretold to his disciples of the persecutions even unto death, saying, "The time cometh that whosoever killeth you will think that he doeth God service." He added, "And these things will they do unto you, because they have not known the Father, nor me."

Some persons will ask: Has not this and that great man, though his reputation was stained with the crime of persecution, known the Father or the Son? I consider it needless to answer such question; for one plain saying of Jesus is of more weight than thousands of men's opinions. But if persecuting individuals or councils cannot scripturally be said to know the Father or the Son, how much less can a persecuting church, ruled by ungodly kings, officers and priests, and composed chiefly of ungodly men, lay claim to know the Father or the Son? And if not knowing them, surely their State Church cannot properly be called Christian.

Furthermore, Bishop Thomander, who was one of the chief bishops in Sweden, writing on the state of the Church in 1853, says: "The church of Sweden is a worldly papacy, a state institution; the evangelical Lutheran clergy are the chaplains of the Swedish kingdom. This relation between state and church is by law fully determined and defined; the contract is written and signed. The state can break the contract, and turn the whole church out of doors whenever it pleases. The church, as such, has no independence. The state determines over her life and death; it does so, not by reason of being the strongest, as in some countries, but according to written agreement."

Men of such high positions in church would not write or speak thus about any institution really Christian. Many other clergymen could be quoted if necessary who have expressed themselves in a similar manner.

A highly esteemed and learned lawyer, Judge Henschen of Upsala, said, in 1853, at a conference on religious liberty, that "The term 'Christian church' for our

state church was very confusing and bewildering; as they are entirely different things; the one dates from Christ and his apostles, the other from the Diet at Westeros; the one is composed of persons voluntarily believing in Christ and his doctrines, the other is composed of every one born in Sweden, Jews excepted." And in this manner he continued to contrast the two. He was for many years a member of the Diet, and had his seat in the chamber of the Burghers.

I have never seen or heard any statement purporting to contradict what either of these prominent men dared to affirm concerning the state church. But many Lutherans have been even more outspoken in their opinions about that institution, calling it in their religious periodicals "the daughter of

BABYLON THE GREAT, THE MOTHER OF HARLOTS;"

and many other both unsuitable and unsavory words.

In conversation with free church Lutherans it is very common, or used to be, to hear the expressions, "the harlot church," "the harlot service," "the harlot priests," "golden calf service," etc., applied to the state church, her religious service and her priests. None but thoughtless and unreflecting Baptists will ever join with them in such epithets. If with papal Rome is meant "the daughter of Babylon," then all the protestant state churches as a body must be, not the daughter, but the granddaughter of Babylon. But even thus interpreted, the appellation "harlot church" is inappropriate, for it implies the existence of what was once, or is now, a Christian church, though corrupt, having for support hired herself to a worldly state and entered into an illegitimate union and connection with such a state. But as there never was any Christian church in Sweden till the year

1848, not even a corrupt one, it is evident that no illegitimate union ever took place.

The people in Sweden were subjects only of the king, and by him and his subordinates were commanded to assent and conform to certain creeds, rites and ceremonies pertaining to religion, sometimes of one kind and sometimes of another; sometimes under the name of Romanism and later under the name of Lutheranism. That the orders, laws, or decrees came through the hands of bishops or priests, made no difference, for they, like the people, were only subjects and servants of the king; therefore, I say, the terms "harlot church," etc., are inapplicable.

I said that in Sweden there was not even a corrupt Christian church with which "the kings of the earth" could enter into a forbidden union; for a corrupt church implies the idea of a previous existence of a sound and healthy Christian church, as a rotten fruit implies the idea of a fruit previously sound. And as not even a gardener can make fruit artificially either sound or rotten, no more can "the kings of the earth" make a Christian church, which must be composed of men "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

LUTHERAN CHURCHIES DEPENDENT ON PRINCES.

I have purposely digressed from the general tenor of this work to advert to this subject, and in order to present clearer views on this matter, often misunderstood or misrepresented by great historians. Thus, Dr. Waddington, before referred to in this chapter, quoting from Schenkel, says "The Lutheran church has lost her independence," etc., "and her desire for its restoration." Whereas, the truth is, she never had any independence,

and, consequently, could not, according to common sense, desire a restoration of what she never had.

No period of time during the Reformation, either in Luther's times or afterwards, can be pointed to when the German Lutheran state churches, any more than the Swedish, could establish a title to an independent Christian church.

LUTHER'S DESCRIPTION OF CHRISTIAN CHURCHES.

In his "German Mass of 1526" he says: "The real evangelical assemblies (meaning thereby Christian churches) do not take place pell-mell, admitting people of every sort, but they are formed of serious Christians, who confess the gospel by their words and lives, and in the midst of whom we may reprove and excommunicate those who do not live according to the rule of Jesus." Then he adds: "I cannot institute such assemblies, for I have no one to place in them; but if the thing becomes possible, I shall not be wanting in this duty.* "The thing," as he calls it, never became possible, either in his time or his successor's. And he and they made it hot enough to those for whom it was possible.

That he was not anxious to establish anything like such Christian assemblies (churches) he proves two years later, or in 1528, when he writes: "You are about to organize the church of Koenigsberg (Prussia). I entreat you, in the name of Christ, to make as few changes as possible. You have in your neighborhood several episcopal towns, and it is not desirable that the ceremonies of our new church should vary in any marked degree from the old ritual. If you have not already abolished the Latin mass, do not abolish it, but merely introduce into it a few German hymns. If it be abolished, at all events retain the old order and costumes.**

*Congregational History by Waddington, 1200-1567, page 349.

**Ibid.

Could Luther really suppose that Christ, in whose name he dared to give such advice, would have advised anything like it? I answer, No!

In fact, Luther never tried or made the slightest attempt to organize a Christian church. Having, with his coadjutors and nearest followers, once made up their minds to form the sinful alliance between the throne and the altar, as assuring the best guarantee for mutual strength and support, everything had of necessity to be subservient to the former, and so it remains to this day in every country where their doctrines were accepted under the patronage of the state and the artful smile of the sovereign.

CHURCH RIGHTS SOLD FOR A MESS OF POT-TAGE.

Instead of looking to God for strength (as in theory only they did*), they looked for it in the promises of princes, on which broken Egyptian reeds they leaned, and their hands were incurably pierced. Or as Chevalier Bunsen says of the Lutheran hierarchy: "It sought for strength where it saw the power to lie, but received from this power its deathblow."[†]

Thus they determined most shamefully to sell the protestants' first-born—a new church institution—for a mess of state pottage of policy. As a result and natural consequence, the progeny became lame and crippled on account of the bargain.

The motto at the head of this chapter is in accord with such views.

When the Bohemian Christians wrote to Luther in 1524—having previously "assured him of their deep and

*Nothing can be more beautiful for trust in God than the well-known so-called "Luther's Hymn."

"A mighty fortress is our God,
A bulwark never failing."

[†]Signs of the times, page 370.

friendly interest in his work, and their fervent prayers for his success—urging the necessity of combining Christian order and discipline with that of soundness of doctrine which he had introduced,” he replied: “We have not yet arrived at that state in which we are able to establish amongst us those regulations, and the maintenance of holy conduct which we are informed exist among you. With us things are in an immature state, and proceed slowly, but pray for us.” In the following year, when “the brethren inquired of him how far he had advanced in the introduction of Christian discipline into the church, when they found that as yet no steps had been taken, they observed to him that this neglect operated against the Brethren’s church.” “Luther, somewhat offended by their persistence in the matter, gave them no satisfactory reply, and intimated that he disapproved of some of their regulations.” As Dr. Waddington says, “He committed himself to the variable and uncertain course of accommodation, adapting the temporary forms of the church to local circumstances or prejudices.”*

LAMBERT’S LAMENTATIONS.

Dr. Lambert, one of the early French reformers, while laboring at Wittenberg, “felt deeply concerned because of the slow progress of the Reformation.” “When will the time come,” he says, “when we shall see ourselves instructed in the divine Word? We have overthrown and destroyed many things; what have we built up in their places?”

But the trouble was that “The views of Lambert on ecclesiastical polity were not in accordance with those of the great Saxon reformer. Luther hoped for restoration to the Church of Rome by the mitigation of abuses,” etc.

*Congregational History from 1200 to 1567, pp. 348, 349.

Consequently, "The position of Lambert as that of antagonism, in some respects, to his friends and patrons at Wittenberg was one of considerable trial."*

Such accounts as these about Luther and his constantly shuffling policy have never appeared in Swedish books, histories or sermons, generally translated by priests; but the day will come when Swedish as well as English or German readers will have impartial records and undisguised facts placed before their wondering eyes.

*Congregational History by Waddington, pp. 379, 380.

CHAPTER VI.

BIOGRAPHICAL ITEMS.

"Wake the song of jubilee!
Let it echo o'er the sea!
Let it sound from shore to shore!
Jesus reigns for evermore!"

THE FIRST SWEDISH BAPTIST,
JOHN ASPLUND.

In a note on page 360 of "Semple's History of the Rise and Progress of the Baptists in Virginia" is found an account of one "John Asplund, a Swede by birth, who went to England in 1775, and served in the British Navy, from which, having deserted, he came to North Carolina, where he joined the church at Ballard's Bridge, and soon afterwards removed to Southampton County, where he was ordained. After extensive travels, chiefly on foot, for the purpose of obtaining the desired information, he published (1791-'94) the "Baptist Register," an invaluable work on the statistics of the Baptist denomination at the above dates. He settled lastly in Maryland, and was drowned in attempting to cross Fishing Creek, Virginia, in 1807."

Another account of this John, the first Swedish Baptist, is found in "The Baptist Home Mission Monthly" for July, 1893, page 217, from a report by Rev. A. P. Ekman, pastor of the First Swedish Baptist Church in New York City. It was presented in connection with the celebration of the twenty-fifth anniversary of the organ-

ization of that church on December 22nd, 1892. It reads as follows: "New York City will ever be held dear in the memory of the Swedish Baptists on both sides of the Atlantic. It was here that John Asplund, "A Swede," as he usually signed himself, spent much of his time and labor. More than one hundred years ago, when George Washington served his first term as the President of the United States, he traveled seven thousand miles in eighteen months, mostly on foot through all the States and Territories of the newly-formed Union, and collected facts and statistics of the Baptist churches, which he published in a year-book in the year 1790, and which he afterwards issued in revised editions for several years in succession."

Of his first published Register or Year-Book, only two copies, so far as is known, are in existence. They are in the archives of the Colgate University; and of those for the following years, very few copies can be found.

As many have supposed that I was the first Swedish Baptist known, it is a matter of satisfaction to be able hereby to correct such error.

During the fifty years after the publication of Mr. Asplund's Register, until I became a Baptist, it is possible that in some American or English Baptist Church one or more Swedes may have been members, but I have not heard of it. Consequently, when I became a Baptist I did not know of the existence of another Swedish Baptist in the whole world.

Very few people in Sweden, except those interested in religious progress, had ever heard of any Baptists at that time. As an instance, I will mention when Colonel Broady told my mother it was his intention to emigrate to America, she informed him that she had a son there who was a Baptist, and predicted that he also would become one. "Baptist!" he exclaimed with surprise. "What is that?" My mother told him that he would find out when he came to America. This incident was

related by Colonel Broady at a great party in Gothenburg some years ago—the first time I heard it.

MY CONVERSION.

In April, 1844, while on a voyage as sailor before the mast from New York to New Orleans, in the Packet Ship Vicksburg, Captain Berry, it pleased the Lord, at the latter place to convert my soul while associating with a Methodist friend and his family and accompanying them to their meetings.* At the Sabbath morning service the preacher's text was Deuteronomy 30:19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Those words were winged as with an arrow of conviction, and appeared particularly aimed at me. They struck me with uncommon force, and seemed to say: "Now is the time to choose for life and blessing." I passed the afternoon partly in company with my Methodist friends in solemn meditations; and in the evening, after going with them first, to a class meeting where the leader requested me to state my feelings, which I did, I went to the church they attended. The pastor preached from Isaiah, 45:22, which have become so famous in relation to the conversion of the Rev. C. H. Spurgeon. The words were: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Here the light shone forth, illuminating my dark mind; and all things were from that day new to me. For I chose life; I looked to God, and was saved.

"ADVICE TO YOUNG CONVERTS."

Leaving New Orleans for New York, one of my shipmates, a pious sailor, put into my hands a little book

*His name was Paul Bruere, and, like myself, had belonged to the Gothenburg navy yard.

with the title "Advice to Young Converts," in which a convert was urged to unite with the denomination under whose auspices he had been converted.

In those days I looked upon all religious writings as equally reliable with the Word of God. Consequently, my duty seemed clear that I was to be a Methodist. After arriving at New York, I soon shipped for England, and decided to unite with some church on my return. I reached New York again in October, 1844, and found myself with a religious sailor as room-mate, in Capt. Gelston's sailors' home, Franklin square. I told him my intention of uniting with a Methodist Church, and asked him if he knew one suitable. He asked me what reason I had for doing so. I told him of the advice in the book referred to, and after he had asked me what I would do if I had been converted in a theatre, handed me the "Articles of faith and practice" of "the Baptist Seamen's Bethel," and told me to compare them with the Word of God. Light on the subject of baptism broke in upon my mind at once. On my room-mate's return, I told him that my duty was clear enough, and accepted his invitation to go with him to the Bethel, corner of Catherine and Cherry streets, of which he was a member. After relating my experience, I was, on November 3, 1844,

BAPTIZED IN THE EAST RIVER,

near the so-called Corlear's Hook, or upper end of Cherry street. In those days there were neither wharves, ships, nor warehouses in that neighborhood; nor even proper streets nearby. The place looked more like a country village than a part of New York. A sloping beach afforded a suitable place for Christian Baptism. It was a beautiful Sabbath day. I had never seen anybody baptized; nor was it needful to be impressed thereby to do my duty, as some historians have erroneously stated.

At distances of four to six hundred or a thousand feet from the river's front, were scattered little frame houses, in one of which rooms were kindly let for the changing of clothes.*

JUBILEE DAY.

From that day of happy memory (which, as a day of jubilee, was duly celebrated at the New York Swedish Baptist Church on the third of November, 1894,) I was, of course, a member of the Baptist Seamen's Bethel, its name afterwards changed to "The First Baptist Mariners' Church," its house of worship now called "The Mariners' Temple." I was baptized by the Rev. Ira R. Steward, twelve days before he, with his family, were received as members of the church by letters from Mystic.

I have been somewhat explicit in this account, so that, if any future references to this act should be made, whether in histories or otherwise, the truth without mixture of mistakes may be known. Some have supposed that if I had united with a Methodist church my whole future religious course would have been changed. In reply I may say that had I at first become a Methodist, it could not have been long before my attention would have been called to the claims of the Baptists. My mind was, happily, so constituted, that where truth was presented, I was determined to accept and consistently follow where it led, even to going down into and under the water.

I have ever loved my Methodist brethren for their zeal in winning souls, and particularly mine, and think I can say that those of them who know me, love me in return. It was my happy privilege while in Sweden to show on various occasions my interest in their success.

*The place has lately been laid out as a beautiful park, called Corlear's Hook Park, presenting a fine view over the East River and the Navy Yard.

STATE LUTHERANISM NOT ATTRACTIVE.

Here it may seem strange to some readers that, notwithstanding the advice to young converts contained in the book previously referred to, it did not occur to me, as a Swede, to unite with some Lutheran Church holding the historic faith of the Fatherland, so famous from the Thirty Years' War on the battlefields of Germany. To such I would say, that I had never seen anything either pure, lovely, or attractive about Lutheranism that could induce me to accept it as a religion of choice; I had had enough of it as a religion of force, having been compelled to go through all its forms prescribed as a confirmed Lutheran, while knowing nothing whatever of genuine Christianity. Besides, while in Sweden (until at the age of seventeen, when I went to sea), I had never seen a single Christian, or ever heard of any; consequently, "no one cared for my soul," nor cared I for it myself.

The priest, Mr. Ljungberg, who was appointed as chaplain to the navy yard near Gothenburg, where I was brought up, was a man who could only inspire me with fear of and hatred to him; he was so austere in his looks and demeanor, that before I went to his school, for he was also the schoolmaster of the place, I used to avoid meeting him whenever possible.

During the years that I was compelled to attend his school, or afterwards when he had to prepare me by heartless lessons for the compulsory confirmation and so-called Lord's supper, I cannot remember that he ever spoke one kind word to me or to any one else, or that I ever saw a smile on that man's face. I have ever thought of him as

A TYPICAL PHARISEE.

In his life, so far as I or others could observe, there was nothing to find fault with; and so long as he re-

mained as chaplain in the navy, he had his stipulated salary, so that he had no right to exact or extort a penny from any one. But a greedy desire after lucre and greater income caused him to look for a more profitable field, in which also he succeeded, and while in possession of it, he proved himself to be a curse and burden to his parishioners, who ever complained of his miserly methods of extortion.

Such was the man on whom it devolved to make me a confirmed Lutheran. No wonder that I never felt any desire or duty to become one; neither could I ever say that I had voluntarily been one, nor be charged with having changed one religion for another, as the case has been represented in some published statements.

And, further, what I afterwards observed, or while going to sea among professors of Lutheranism, was not any more conducive to make me think favorably of a religious system that consisted in mere legal forms and useless ceremonies.

PRAYERS ORDERED AT SEA.

According to the laws of Sweden, it devolved upon the chief officer of every vessel while at sea, to go down into the forecastle, every morning and evening, and read from the prayerbook certain prescribed prayers; after which performance he would go on deck and curse and swear more earnestly than he had ever prayed; as if particularly anxious to let the crew know that while saying his prayers previously, he did not, for his part, mean anything serious thereby. He certainly succeeded in convincing me especially, that all was a farce.

I had noticed, also, before I went to sea, similar heartless observances at the Gothenburg navy yard. But they never impressed me, or anybody else, so far as I know, with any feelings of seriousness or solemnity. At that navy yard, the men were ordered not only to listen to the said prayers, but also to sing a hymn.

Many other instances could be adduced why I could not feel any desire, when it became a question of choice, to be a Lutheran. Of Lutheranism, apart from state service, I had not heard or seen anything.

LONGING TO GO TO SWEDEN.

Having become a Christian and a Baptist, my first desire was to go to Sweden, to make known my new views of religion among relatives and friends, but not having the means to do so, I continued until the following Spring making short trips between New York and City Point, Virginia. This enabled me to occasionally meet with the dear church, and receive such instructions as were needful for a young convert. An especial privilege it was, at such times, during the Sunday-school sessions, to sit at the feet of that noble-minded and Christian lady, Mrs. C. H. Putnam, and at her Bible class learn such wonderful spiritual truths, as were till then, altogether new to me.

CHAPTER VII.

THE BAPTIST MARINERS' CHURCH.

ITS MISSION TO SWEDEN.

"The Lord giveth the word:
The women that publish
the tidings are a
great host."

—Psalms, 68: II., N. V.

WOMEN, A GREAT HOST.

To the ladies of several Baptist churches of New York and vicinity is due, under the blessing of God, the organization of that church and consequent spread of Gospel truths extending not only to Sweden, which has been most marked, but also to many other parts of the world.

Whether the verse above quoted is historic or prophetic, or both, the fact remains that they are foremost in all good works. And one of them who was especially instrumental in organizing the above-named church, Mrs. Catharine H. Putnam, was alone "a great Host."

As early as "in the Spring of 1841, the New York Domestic Missionary Society first conceived the idea of adding to their other operations an interest for the special benefit of the seamen. Their intention was to make it a denominational effort and appeal to the liberality of Baptists to sustain it. A proposal was accordingly made to the ladies of the Oliver Street Church to form a Bethel Society, which should embrace the female

members of sister churches in New York and its vicinity. This request was promptly responded to, and a general meeting held, which resulted in the organization of the New York Baptist Female Bethel Union, with object as above stated.

After many preliminary arrangements, they "hired and furnished a hall, situated over a clothing store, on the corner of Catharine and Cherry streets," and appointed Mr. John Wivil as preacher for that field, who commenced his labors there in 1841.

OPPOSITION TO THE ENTERPRISE.

After more than two years of labor with more or less, both of success and discouragement, having in the meantime been deprived of the use of the hall, these indomitable ladies again succeeded in getting possession of it in April, 1843, and it was "re-opened for the special benefit of seamen, on the first Lord's day in May."

Their secretary, Mrs. Elizabeth Smith, daughter of Mrs. Putnam and wife of the Hon. Isaac T. Smith, expressed the feelings of the Bethel Union at that time in the following words:

"If ever the eyes of servants looked to the hand of their master, if ever the disciple saw the propriety of walking softly before the Lord, or the simple felt the necessity of watching at wisdom's gates, thus did this Board feel, in venturing forward in this important work!"

"So far as trials and difficulties were concerned, we had counted the cost; the temerity of the undertaking would rather be an object of censure and reproach than of commendation. We looked not to achieve great things, and we might, after all effect nothing, but we were willing under all these discouragements, to 'commit our way to the Lord,' believing that he could 'bring it to pass.'"

Having realized the necessity of forming themselves into a Church, "The little band of thirteen met together

for the purpose of being organized" into an independent church, under the name of the Baptist Seamen's Bethel. (Afterwards changed to the Baptist Mariners' Church). The council called for this object "met at the Bethel room, on the fourth of December, 1843. Dr. Cone was called to the chair."

"After considerable discussion (some members of the council having come there, as they afterwards confessed, strongly opposed to the recognition of the church, and thinking it would be their duty to vote against it), an unanimous resolution was passed to give to the new body the hand of fellowship as a sister church." A week afterwards a public meeting for this object was held in the Oliver Street Church. "At this meeting the pastor of the church, the Rev. E. Tucker, introduced a proposal for adopting immediate measures to build a house of worship for seamen, which should accommodate the new church in carrying forward the object of their organization. More than eleven hundred dollars were subscribed on the spot, which sum, in a few weeks was increased to between four and five thousand." The board of the Female Bethel Union collected shortly after some fourteen hundred dollars from among females of the Baptist churches in New York and Brooklyn.

WONDERFUL PROVIDENCE.

While that little band of thirteen devoted members were assembled for recognition in that beautiful and comfortable house of worship, how little could they suppose that within twenty years the church of which they were the pioneers, would own it as the home of their operations, being at the time without pastor, influence, or money; and their great undertaking looked upon by many well-meaning brethren with expressed distrust and misgiving. But He who "moves in a mysterious way" brought it to pass through many wonderful changes, which no one at that time could contemplate.

CALL OF A PASTOR.

This little ship of Zion, being now successfully launched into the waters of Gospel church life, with her volunteer crew of thirteen (nine of whom had enlisted from the Macdougal Street Church, two from the Oliver, one from the Cannon, and one from a church in Brooklyn*), needed for its suitable management a skillful and experienced Captain to guide it in its assumed world-wide field of missionary operations on land and sea. It was proposed to offer the charge to Dr. J. L. Hodge, but he suggested in his stead Rev. Ira R. Steward of Mystic, Conn., who in his early days had been in the fishing and coasting business and knew all about sailors. He accepted the call, and commenced his labors with the church about the middle of April, 1844, and continued his arduous and successful work till February, 1865, when, through failing health and strength, he resigned and recommended Dr. Hodge to take his place. He agreed to take up the work on condition that the church debt then remaining should be paid.

A MISSIONARY CHURCH.

Verily, such was this First Baptist Mariners' Church of New York. It is especially on account of its connection with the Swedish Baptist Mission that its origin and unique history has been, though only partly, here related.

Several missionaries, both in Sweden and Denmark, were supported by this church until 1855, when the Baptist Publication Society overtook the Swedish mission and later passed it over to the Missionary Union. And may the benevolent Baptists of America enable that Society liberally to support that mission so long as necessary.

*Their names are recorded in "A Concise History of the First Baptist Mariners' Church," by Mrs. C. H. Putnam, published in 1868.

AN AMERICAN MISSION.

The Mission in Sweden is eminently an American Mission, as much as any in the Asiatic parts of the world. After having presented previous statements, it ought not to be necessary to prove the correctness of such an assertion.

The Mission there, is not, as was stated in 1892 by a prominent clergyman, of "a spontaneous growth," if by such words should be implied that Baptist doctrines sprung up of themselves in Sweden, by the light only of the Word of God. Such cases are rare, but as before related occurred in the north of Sweden about one hundred years ago.

There seems to be among some Baptists a disposition in these days to withdraw all financial aid hitherto granted to the missionaries in the nominally Christian countries of Europe. If, unfortunately, such short-sighted policy should be adopted and prevail, the effects on the Missions there, would be very disastrous.

IF CHRIST WERE ON EARTH

and should renew his mandate to make disciples of all nations, it is my firm belief that He would not make any exceptions of such parts of the world as had, by the devices of Satan, been deceived into acceptance of Christian forms for Christianity.

Surely the conversion of souls in such lands is as important as in any other; and after being converted, it is very important also that they should be taught "to observe all things" that Christ has commanded his disciples.

Concerning the comparative cost and the comparative results of the missions to Sweden and other parts of Europe, with the missions in Asia and Africa, the Mis-

sionary Union must be the judge of where withdrawals or reductions may be most advisable in view of future emergencies.

GOING TO SWEDEN.

Having in the preceding pages given an account of the First Baptist Mariners' Church, and digressed some by referring to the uncertainty of future support of the Missions in Europe, the biographic items will be again resumed.

In the early part of May, 1845, I started for Sweden by way of London, and arrived a month later at Gothenburg. After the home salutations were over, the first call was on Mr. F. O. Nelson, the American Seamen's Friend Society's Missionary, to whom, and to his wife, I related at our first interview my Christian experience and how I had become a Baptist.

The following Lord's Day they were invited to my home, about three or four miles from the city, for private worship. Besides my mother and sister, several old friends and neighbors had gathered together in a large parlor, and there Nelson preached the Gospel. After the meeting was dismissed, I spoke to all of them about the doctrines and practices of the Baptists, etc., and was surprised to find how they all assented and agreed with me. They said, "Well, that is just as it reads in the Bible." Nelson made no remarks to the contrary. Consequently, in that house, my childhood's home, was first made known in a public meeting the Baptist doctrines in Sweden.

PROSELYTISM NOT ATTEMPTED.

In my several visits to Nelson, no effort was made to win him over from his Methodist to Baptist views.

As the sequel proved, letting him and his wife know why I was a Baptist, was sufficient. The same course was pursued in my intercourse with the Christians at Stockholm, to which place I went from Gothenburg.

INTERVIEW WITH ROSENIUS

who was then the most prominent Pietist in Sweden.

To him I was introduced by the sailor missionary, Olof Peterson. Mr. Rosenius had taken up the mantle and labors of Rev. George Scott—referred to in Chapter IX. In speaking with him about my Baptist sentiments, he offered no remarks against them, thinking probably, it was not worth his while to lose any powder on crows, expecting, as I was a sailor, I would soon be off to sea again.

PICNIC IN STOCKHOLM'S SUBURBS.

While tarrying in Sweden's beautiful capital, "The Venice of the North," I had the pleasure of meeting with quite a number of Christians who had assembled together in a park-like place, just outside of the city. Mr. Rosenius expounded to them the parable of "the prodigal son." Most of the time was taken up by edifying words and prayers; at the close of which the contents of the heavy baskets were revealed and the physical "inner man" well supplied. All were happy and joyful, but with perfect decorum, as "becometh saints."

I have no doubt but several of those present became Baptists in the course of time. The two brothers, Pehr and Gustaf Palmquist, were converted the year before, and it is very probable that they were in the company.

Leaving Stockholm, I continued my travels by sea to the northernmost parts of Sweden, and back again to Gothenburg via Stockholm.

PROVIDENCE POINTS THE WAY.

On my arrival at home, I learned that my two brothers, one master the other second officer, of a Chilean bark, were at Hamburg on a voyage from Valparaiso. I went to meet them, and the chief officer's place was tendered me, which, after much hesitation, was accepted. The bark returned to Valparaiso via Bordeaux.

MEETING WITH REV. J. G. ONCKEN.

During my stay at Hamburg I had several opportunities of conferring with Br. Oncken; and told him of my experiences in Sweden. He gave me some tracts on the subject of Baptism, which I sent to Nelson, advising him, by writing, to study the same, adding that I thought it of greater importance than he had supposed, or words to that effect. These words, with the advice acted on, were the means in the hands of God of producing

A SPIRITUAL REVOLUTION IN SWEDEN

as important as that caused by Luther's ninety-five Theses which he nailed on the church doors at Wittenberg.

On my arrival at Valparaiso I was immediately offered the charge of a new vessel belonging to the same party that owned the bark of which my brother was master.

Much as I hesitated in accepting a chief officer's place, still more did I hesitate in accepting a captain's, but was prevailed upon by urgent pleas till I concluded to take it as the Lord's will. Thus within six months' time, without any efforts or desires on my part, I was

PUSHED AHEAD BY THE LORD

from before the mast to Master—an advancement of rare occurrence.

In a subsequent voyage to Hamburg in 1848 I found to my joy and surprise that Br. F. O. Nelson had been in Hamburg, and by Br. Oncken been baptized in the River Elbe on the first of August, 1847, and after being ordained, returned to Gothenburg to commence his labors as the first Baptist Preacher in Sweden.

Previous to this, Br. Oncken had baptized C. M. Bjorkholm, another Swedish brother, who, in September, 1845, returned to his home in Carlshamn, in the south of Sweden, where, for several years he suffered great opposition, and was threatened with banishment. In 1856 he came to this country, and now lives at Everett, Mass.

Nelson's labors in the neighborhood of Gothenburg among his relations and friends resulted in several adherents to Baptist views, so he requested Br. Oncken to send a minister to baptize them and organize them into a church. This honor was conferred upon Brother Forster from Copenhagen, who, on the twenty-first of September, 1848, near midnight, baptized five converts in the sea of Cattegat, at a place called Valler's Vik.

Together with F. O. Nelson, who became their pastor, they were the same night organized into the

FIRST CHRISTIAN CHURCH OF SWEDEN,

"built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Two brothers of F. O. Nelson were among those baptized, and the first one baptized was Sven Christian Nelson. He also, like his brother, had been in America, and both were converted among the Methodists. He is yet living at Wastedo, Goodhue County, Minn.

Owing to the prevalence of false and injurious doctrines, so-called Christian, but invented by anti-Christian popes and priests, and accepted and defended by emperors, kings and princes, Catholic and Lutheran, it required eighteen centuries from the time that Paul, with the assistance of Silas, organized at Philippi the

FIRST CHRISTIAN CHURCH IN EUROPE

until such a church could be, though still contrary to law, formed in the northernmost part of Europe and then, first, after the doctrines had crossed and recrossed the Atlantic Ocean.

There seem to be many analogies in the two cases: Great demand for the Gospel and great resistance to it.

EUROPE NOT FOR CHRIST

seemed, in the year A. D. 52, to have been Satan's motto.

SWEDEN NOT FOR CHRIST

was his motto in the year 1848.

In both cases the authorities, high and low, ranged themselves on Satan's side, and did his bidding. In both cases, plain and obscure people, in plain and obscure places, by sea and river sides, were the first pioneers and disciples of Christ, who were destined, in spite of Satan, to grow and multiply so mightily.

In both cases the leaders were imprisoned, the one beaten and killed, the other banished.

When Christ's Kingdom had thus been set up in Sweden, a Christian church formed, Christian ordinances instituted, and the church of Gustavus Vasa forsaken by the Christian converts, the news thereof spread through the length and breadth of the land that the heretical Anabaptists, as the priests insisted upon calling them, had

come into the country from America and Germany to trouble the Swedish Israel. And now commenced a series of persecutions, both legal and illegal. Nelson was tried before the courts and sentence of banishment was passed upon him. The news thus spread all over the land, led many serious Christians to search the Scriptures on the subject. The obnoxious Baptist preacher had been banished, but the truths he had proclaimed were all the more spread through the land. In a letter to Pastor Steward, he writes:

"From this day the Baptists and their doctrines were no longer confined to an obscure corner of the land, and to a few poor despised laborers. The truth was with trumpet voices proclaimed on the housetops, and the sound thereof re-echoed from cottage to palace throughout the length and breadth of the land. Thus my appearance before the High Court at Jonkoping was the public introduction of Baptist principles into Sweden. Let now the poor sailor be banished from the realm! What matters that! The truths that by his trial have been disseminated in Sweden can never be banished. Soli Deo Gloria!"

THE FIRST SWEDISH BAPTIST PREACHER BEFORE OSCAR I.

"Ye shall be brought before rulers and kings for my sake."

Although sentence of banishment had been passed on the Baptist preacher, he still had a right to appeal to the King for its revocation by royal grace or clemency; but this could only be granted on condition that Nelson would promise not to preach the Gospel of the Son of God; this, of course, he could not do, so the King told him in a fatherly manner, that there was no other remedy left, as he must, as a ruler, execute the laws of the land.

REVOLUTIONS SUBSERVE CHRISTIANITY.

As revivals are a refreshing necessity to dormant and stagnant churches, so revolutions are equally needful and stimulating to dormant and despotic States. In the latter case, though like all afflictions they may seem severe, "in mercy oft are sent," and serve God's purposes Divine. Thus, one of the fruits of the Danish revolution in 1848—when so many tyrants trembled on their threatened thrones—was an act of toleration demanded by the people. Consequently the more enlightened kingdom of Denmark offered an asylum to the persecuted of the neighbor nation. Therefore, Nelson, with his wife, on July fourth, 1851, departed from Gothenburg and his weeping friends, for Copenhagen. In that city he continued as pastor of the little Baptist church until the year 1853, when he was asked to accompany some of the little flock he had left in Sweden to America. They numbered some twenty to thirty believers, who, on account of the persistent persecutions against them, were determined to seek in the United States a shelter from the raging storm of Lutheran despotism. With them he arrived at New York in June, 1853.

It should be borne in mind that emigration from Sweden in those years was something quite different from what it is in these days. The passage had to be taken in sailing ships requiring from two to three months' time. The emigrants had to provide themselves with food, and cook it as well as they could. On arrival they had no friends or relations in any part of the country to receive and assist them.

These pioneer Baptists were, however, on their arrival kindly received by the mother of the Swedish Mission, the Baptist Mariners' Church, and assisted with their leader to proceed to Minnesota. In that State, Nelson organized and became pastor of several churches. From that time Minnesota has been the most attractive point to the Swedish emigrants.

A COW FOR SPRINKLING AN INFANT.

One of the many diabolical acts which had driven them to such exile was the compulsory sprinkling of the first child born of Baptist parents—a niece of F. O. Nelson. As neither bishop nor priests could induce the parents to allow the infant to pass through the ordeal of so-called pure evangelical Lutheran Baptism, the Bishop sent a sheriff with four policemen to take the infant by force from the crying mother's arms to the consistory, to be there sprinkled according to law; and, as they could not without torture, compel the mother to be "churched," they, by the King's mercy, let her alone. A cow was taken in payment for that barbarous service, called "Holy Baptism." Another such case is reported to "Evangelical Christendom" for 1851, p. 428.

SATAN CHUCKLING.

When reading such an account of a professedly Protestant church, one can almost imagine how the devil must have chuckled over his success from the time of the Reformation in persuading all protestants of Luther's doctrines, that they, and they only, were right.

THE ADVERSARY OF TRUE RELIGION.

Satan has always in a marked manner manifested a special spite against all, who, in any part of the world were the first to proclaim and preach Christ's doctrines as held by the Baptists. Thus John the Baptist, the first in Asia, was beheaded.

Paul, the first Baptist preacher in Europe, suffered martyrdom in the time of Nero.

And whoever was the first Baptist preacher in Africa* could not have escaped martyrdom. Roger

*That honored instrument in the hands of God was probably either the Ethiopian eunuch, who, on his return home, was the means of Queen Candace's conversion and the promulgation of the Gospel through her kingdom; or, it may have been one of the men from Egypt Lybia, or Cyrene, who were present at the great Pentecostal meeting in Jerusalem.

Williams in America, as well as F. O. Nelson in Sweden, and Munster in Denmark were banished. It seems to be uncertain whether Munster actually went into banishment or not. Carey was driven out of India, and we all know how Judson was treated in Burmah, and Oncken in Germany.

From time to time Nelson reported to Rev. Ira R. Steward, pastor of the Baptist Mariners' Church, how the work of God progressed at and near Gothenburg. Under date of March fifth, 1849, he writes as follows: "We are now twenty-eight." Mind, twenty-eight Baptist believers in Sweden! Two years ago, as I and my wife were talking about Baptist principles, we said to one another, 'Yes, it is right, if the Bible is true, the Baptist principles are the only Apostolic, the only true ones, but no one in Sweden will ever embrace them' besides ourselves, but, he adds, "Praise be to God, we were mistaken."

His sentence of banishment was dated April 26, 1850, but being allowed to appeal to higher courts and also to the King, he did not leave for Copenhagen till the first days in July, 1851.

In the meantime he had already gathered a little flock of fifty-three believers, scattered along the coast near the place where the first were baptized. His brother, B. N. Nelson, afterwards pastor in Torpa, was chosen as their overseer.

CHAPTER VIII.

SWEDEN'S APOSTLE.

Seeing the big, blue Baltic, Wiberg said,
"See here is water; what doth hinder
me to be baptized?"
Nelson said, "Thou mayest."
"And he baptized him,"
"And he (Wiberg) went on his way rejoicing."

REV. A. WIBERG'S BAPTISM IN THE BALTIC.

When the news reached the Pastor of the Baptist Mariners' Church of New York that Wiberg had been baptized by Nelson in the Baltic, he said, "It was the most important transaction that had ever occurred in that 'Eastern Sea.'". It was, no doubt, the first Christian baptism of any Swede in those waters. It was a very remarkable providence of God that while Nelson was at Copenhagen, in exile, he should have the happiness of baptizing the Rev. A. Wiberg, who was on his way to New York, passenger in a vessel that had to stop there a few days on account of head winds. This memorable event took place on the twenty-third of July, 1852, and was subsequently related by himself at a meeting in the Oliver Street Church, where, shortly after his arrival at New York, he was introduced to an audience, who had come together to hear the eleventh annual report of the New York Baptist Female Bethel-Union.

Besides an introductory letter from Brother Oneken, Wiberg had also one from Nelson, which was read on the occasion and will here be recorded, as well as the

account given of Wiberg's experience as told by himself. As this occurred forty-six years ago, and very few of the Baptist denomination now living have had an opportunity of reading it, I hereby present it to the readers of this book, knowing the time will come when memories of such departed worthies will be cherished by those who may have heard or seen some very short account of them.

LETTER OF F. O. NELSON.

Copenhagen, July 24, 1852.

Mr. Ira R. Steward:

Reverend and Honored Sir—The Lord has wonderfully ordered, in his holy providence, that brother A. Wiberg, the bearer of this, was detained here over yesterday; consequently he asked for, and it was made my unspeakably honorable duty—even me the sinner, the worm, the banished sailor—to immerse him (Brother Wiberg) into Christ's body, in the holy ordinance of Baptism; which was done in the Baltic Sea, near to Copenhagen, last night at eleven o'clock.

The ways of Jehovah are past finding out! Let us worship in the dust. Let me tell you, Sir, and through you may it be told to all American Baptists, that Brother Wiberg is known very extensively within Sweden, among the professors of piety, as a very eminent, exemplary and evangelical Christian. He has been turned away from his office and living as minister of the State Church of Sweden for the same reason why unworthy I have been banished the country, namely, for his Baptist sentiments. He burns with holy desire to be allowed the privilege of proclaiming the truth through the length and breadth of Sweden, his beloved fatherland, in spite of all opposition and threatening prospects. But, brethren, he comes to see if American Christians will not and cannot take him up and employ him as a Missionary to Sweden. What will you do, brethren?

God sends him to you, he has awakened him and raised him up for that purpose; this is evident. Then it is plain here you have the honor and happy privilege of doing something for Sweden, Norway and Denmark. Come forward, then, honored American Baptists, and do your duty. The Mormons send us dozens of their false apostles; shall not the many thousands of American Baptists be willing and able to send one single missionary? What if he should share the fate of this poor creature?—I mean to be banished (which, after all, is not likely); he has Norway and Denmark open before him.

Dear Brother Steward, do all you can for him to help him, and recommend him to our brethren and to this purpose. He is himself very humble and modest, as you will soon see; but I doubt not you will rejoice in having made his acquaintance.

Yours in Christ Jesus,

F. O. NELSON.

REV. A. WIBERG'S ADDRESS BEFORE A MEETING IN THE OLIVER STREET BAPTIST CHURCH.

"I was born in the northern part of Sweden, very near a little town named Hudiksvall, on the seventeenth of July, 1816. My parents were peasants. In my childhood I had some religious impressions. When about fourteen years of age I was near being drowned, but by almost a miracle was saved from death. I then felt great gratitude to God for his kindness and mercy. In consequence of this event I became anxious for the salvation of my soul, and began to read the Bible, with other religious books, among which was "The Holy War" of John Bunyan. I was at this time a shopkeeper's clerk in Hudiksvall; but in consequence of my religious impressions I felt an irresistible desire to study, and to be useful, if God would, in his kingdom. I placed myself under the guidance of a pious clergyman in the country,

in whose house I remained about a year. During this time I had many good impressions of divine grace. But for the furtherance of my studies, I left this pious clergyman, and was under the teaching of a more learned but ungodly man. Thus thrown under worldly influences, I soon lost all my seriousness. After this I became a scholar in a learned institution, where I stayed two years. During this time, between 1833 and 1835, I was again awoken to anxious concern for my salvation; but having fallen into sin, I despaired of the grace of God, and again became careless. In the year 1835, I entered the University of Upsala, and for my subsistence engaged as a teacher in the families of several of the gentry. I now studied till the year 1849 for the degree of Master of Arts. Partly from the nature of my studies, and partly from conversation with infidel and ungodly men, I became an infidel. I might say much about my miserable condition during this time, but think it best to draw a veil over that which it is so painful to remember. This I can say from my own sad experience, that it is a most unhappy thing to be an infidel. But the Good Shepherd, notwithstanding all this, ceased not to seek his lost sheep. Through the summer of 1849, he suffered me to have no rest in my spirit. One night I awoke with a fearful sense of the terrors of annihilation. I rose from my bed, clasped my hands, and cried out: "O God! why hast thou created me to die as a beast?"

In the autumn of this same year it happened that a pious friend came into my room, where I was indulging in a light, trifling disposition of mind, and said to me, among other things: "It is a fearful thing to fall into the hands of the living God." At these words I paused; they were as darts in my heart. I began to think: "If the Bible is really the Word of the living God; if there is really after this life a state of rewards and punishments which shall endure forever, how dreadful would it be for thyself to have the Word of God against thee. Thou hast not been on the other side of the grave, and it may be possible that

the Bible is right and thou art wrong." I now determined to take the safe side of this great question, and be a believer in the Word of God. I fell on my knees, and with tears sought the "living God." From this hour the Lord has continued to carry on his good work in my soul. But it was long before I came to a knowledge of salvation through Christ. I was under Moses, seeking justification by the works of the law, until the year 1842. In this time I read many German books of a mystical and theosophical character, from which I imbibed the notion that I must become perfect, principally through means of prayer. I consequently became diligent in prayer and could continue in praying whole hours. But instead of attaining my object, I became more and more acquainted with the power of sin through the corruption of my own heart. At last I was quite near to a state of despair. I saw nothing but death and hell before me. I had "the sentence of death in myself." But God, even Jesus, who raises the dead, "passed by me, and said unto me, when I was in my blood, Live." By means of a German writer, John Arndt, and through the riches of divine grace, I was enabled to look upon Him who was lifted up on the cross for my sins, as the Israelites looked upon the brazen serpent in the wilderness, and I was healed. I believed on him who justifieth the ungodly, and, being justified by faith, I had peace with God through our Lord Jesus Christ.

In the spring of 1843 I became a priest in the State Church of Sweden. This church, like the Methodists, sends her ministers from one place to another; consequently, I was sent to several stations as helper to aged pastors. At all these places the Lord was pleased evidently to bless my labors in his vineyard, and I was permitted to see many fruits of the preached Word. But I soon began to have scruples about admitting ungodly men to the Lord's supper, as is the custom in Sweden. I was persuaded from the Scripture that this practice was not right. My health was at this time much impaired

from too great exertion of my strength in preaching, and as I did not know what steps to pursue in regard to my scruples, I asked and obtained from the Consistory of Upsala permission to suspend my labors for a season. For about two years I was now at leisure, and occupied myself in translating and publishing some works of Dr. Luther. I also edited a newspaper called "The Evangelist."

In the spring of 1851 a friend of mine in Stockholm, where I then resided, was going to Hamburg on business, and requested me to accompany him as an interpreter of the German language. In Hamburg I visited the Baptist church and made acquaintance with the beloved brethren Oncken and Kobner; also a missionary by the name of Elvin. The constitution, discipline, and the spiritual and pious life which I discovered in this church very much pleased me. I thought I saw in them the true apostolic order. To their doctrine of baptism, however, I could not assent, as I had been trained up in the Lutheran Church, and was much attached to the writings and system of Luther. I had warm disputes with the above-named brethren, and left them without being convinced of the errors of infant sprinkling. But at my departure from Hamburg, Brother Kobner presented me with several tracts about Baptism, among which was a German translation of Pengilly's tract on this subject. This treatise I read on my return to Sweden, and when I saw the exposition which he gives of I. Cor., VII., 14v., my former confidence in infant baptism began to be shaken. From this passage I saw that the apostle could have known nothing of this practice or he would not speak of the children of the Corinthian church being unholy, because baptism would have made them holy without their being made holy or legitimate by the believing parent. I now began with eagerness to read Hinton's "History of Baptism," but it was long before I could be fully persuaded.

I must here state that before my visit to Hamburg a number of pious Christians in the North of Sweden had left the State Church from conscientious scruples about its doctrines and ministers. As these Christians knew my sentiments in regard to the errors of the State Church, and put confidence in me as an evangelical and orthodox minister of the Gospel, they applied to me to separate myself from that church and become their pastor. I was just about to comply with their request, when I went to Hamburg and became acquainted with the Baptists, as I have before related. But now, as I had begun to be a Baptist, I was obliged to send them word I could not sprinkle their children, because I thought it not right. My friends were much shocked and amazed at this. They knew not what to make of the matter, but wrote to a clergyman in Finland, a man of learning and high esteem among them. This good friend satisfied them by describing "the Anabaptists" in a manner which brought to remembrance the cruel denunciation of Luther: "They are not only devils, but devils possessed of worse devils." Thus I was made to appear in the eyes of my former friends a noxious heretic and an apostate, not only from the Lutheran faith, but from the Lord Jesus Christ. What was I to do? I wrote to them letter after letter, but without seeming effect, because they also received, on the other hand, fresh supplies of Lutheranism from their learned friend in Finland. At last I promised them I would write a book about the matter, in reply to the false statements and calumnies of this man; but I was in great straits about it, being but partly persuaded in my own mind. However, as I believed the truth to lie on the side of the Baptists, I began to write this book, confiding in Him who has said, "If any lack wisdom, let him ask of God." I needed help upon many things, and wrote to Brother Nelson telling him I had become a Baptist in sentiment, but wished to read more works upon the subject. He sent me Dr. Carson's valuable work,

"Baptism in Its Mode and Subjects," and also several tracts. Having studied these and compared the arguments and statements with the Greek New Testament, I became fully satisfied upon all matters belonging to the Baptist question. My own work upon the subject was completed before I left my native country for America, and was left in the hands of the printer.

Soon after my return from Hamburg, I became dangerously ill and remained so for about three months. It pleased the Lord, however, to call me again from the gates of the grave. As soon as I had recovered so much strength that I was able to write I sent to the Consistory, and requested my dismission from the State Church. Before this tribunal I had been twice summoned to answer to the charge of adhering to those Christians in the North who had separated themselves from the Church. The first time, I had long disputes with several members of the Consistory about Church discipline and order. They contended that I ought to be submissive to the Church and comply with all its statutes, for it is written, "Submit thyself to every ordinance of man, for the Lord's sake." To this I replied that in religious matters we should obey God rather than man. After this I was suspended for three months for not being in subjection to the Church. The second time, my accuser, a dean in the town of Hudiksvall, urged that I should be banished, because I had written an apology for the brethren in the North who were under persecution for their separation from the Church. I appealed from the ecclesiastical tribunal to the secular power; but in the meantime my accuser and persecutor, a man of age and learning, put an end to his own life by hanging himself, and I was thus freed from further persecution.

While slowly recovering my strength, I was now occupied partly in writing my book and partly in holding meetings to preach Jesus Christ. Even this preaching the Lord was pleased to bless with success, so that

several souls were awakened and comforted through faith in the redemption which is in Christ. These meetings, however, the Government sought to prevent. The Grand Governor, or Lord Mayor of Stockholm, twice forbade us to assemble. As my health was still infirm, the physicians advised a sea voyage as the best means to restore my strength. Meanwhile the Lord had so wonderfully ordered things that several of my friends in Stockholm had built a vessel for transporting emigrants to this highly favored country. Hearing that these friends intended to give a few emigrants a free passage to America, I told them about the advice of my physicians, and my wish, if it could be the will of God, to make a voyage, partly for my health and partly to visit the United States. My application met with no hindrance. This was more than I ever had hoped for. It was indeed my strong desire to go anywhere to be baptized, but where should I go, as I was without means?

I left Stockholm on the seventeenth of July, on my thirty-sixth birthday. I hoped in this country to have my desire to be baptized, and here also the Lord did more for me than I had hoped for. The vessel was obliged to stay at Copenhagen two days waiting for wind. Meanwhile the captain and myself went on shore. While on my way from the vessel to Copenhagen several passages of Scripture ran through my mind, reminding me of my duty to obey the commandment of our Lord without delay. Therefore, when I came to Copenhagen, I told Brother Nelson about the thoughts that had arisen in my mind. We spoke a little about the matter, and it was agreed that, if the captain would stay over night in the city, my request should be gratified. I was accordingly immersed in the Baltic Sea the twenty-third of July last, at eleven o'clock in the evening, in presence of many brethren and sisters. This hour was the most solemn in my life; I went on my way "rejoicing," and shall praise the Lord forever that his grace was thus granted to lead me to follow the foot-

steps of my dear Saviour in the baptismal waters. From Copenhagen we had a happy and very pleasant voyage, and I arrived in New York the eighteenth of September last. The Lord be greatly praised for all his mercy and goodness to his feeble and most unworthy worm!

At last, it may be added, that many of my brethren in Stockholm are inclined to embrace the true doctrine of baptism, but are yet in want of sufficient scriptural knowledge to be fully persuaded. I hope, nevertheless, that when they shall see the truth plainly laid before them they will be fully satisfied, and ready to receive the holy ordinance of baptism whenever a Baptist minister shall be sent to them. Yea, one of my dear brethren in Stockholm, a tailor by trade, has a very strong desire to be baptized. And even in the country there are several friends who long for light on this subject, and for freedom from the yoke of the State Church. May the Lord let his true light shine over my benighted native country! Oh that the salvation of Israel were come out of Zion!"

CORDIAL WELCOME TO BROTHER WIBERG.

After the delivery of the above appeal to the Baptists of America by Brother Nelson, and the address of Brother Wiberg, a suitable missionary hymn, composed by Mrs. C. H. Putnam for the occasion, was sung by the audience, after which a general welcome was most heartily extended to Brother Wiberg; he was also cordially invited to make his home at the residence of Brother Isaac T. Smith, where he remained a guest for several weeks. The Baptist Mariners' Church employed him as a colporteur and missionary, and he succeeded in gathering together Swedes, Danes and Norwegians, and preached to them, in their "own tongue, the wonderful works of God." He was consequently the first Swedish Baptist Home Missionary preacher in New York or the Eastern States.

Brother Wiberg, having united with the same church, was ordained on the third of March, 1853, as a regular Baptist Minister. In the summer of that year the Publication Society of Philadelphia invited him to come and prepare his work on baptism, and when ready it was sent to Sweden and distributed in great numbers among the Christians, many of whom were studying the subject by the help of the Bible.

The news quickly spread over all Sweden that a very pious and learned priest had not only left the established church, with all its allurements of promotion, competence, and honor, but had united with the despised Baptists, a sect "everywhere spoken against," that Nelson was in banishment for the same doctrines, and that half a hundred baptists were preparing to leave Sweden on account of the persecutions against them near Gothenburg. These things had a tendency to cause the believers to search the Scriptures for truth; the truth was found, many were made free, and were baptized.

CALLS FROM SWEDEN.

Calls from Sweden for Brother Wilberg to return there were now becoming frequent and urgent from Brethren Heidenberg, Forssell and others; consequently he, after being married in Philadelphia, August 23, 1855, to Miss Caroline Lintemuth, started for Stockholm, where he arrived in October. A short time afterwards he was joined and greatly assisted in his labors by Brother G. Palmquist, who had labored as a city missionary in New York in connection with the Baptist Mariners' Church since 1854. He was converted in the early part of 1844, and in 1851 set out for America via London, and brought with him a godly company of emigrants from Helsingland. After their arrival they scattered into different States; G. Palmquist went west and preached the Gospel to the scattered Swedes in Illinois; he was baptized in an American church in Galesburg, Ill., June

27, 1852; twenty-six days before the baptism of Wiberg in the Baltic.

About a month afterward he was ordained to the ministry; and subsequently organized

THE FIRST SWEDISH BAPTIST CHURCHES IN AMERICA,

at Rock Island and Moline, Ill. He was partly supported by the Baptist Home Mission Society, a society which has done, and continues to do, so much good for the Swedes.

Before Palmquist returned to Sweden he handed to the American Baptist Publication Society the following statement of the Swedish Baptists in the United States:

PLACES.	MEMBERS.
Rock Island, Ill.....	45
Chicago, Ill.	25
New Sweden, Iowa.....	13
Boone County, Iowa.....	25
Allamakee County, Iowa.....	45
Scandia, Minn.	45
Chisago Lake, Minn.....	20
Houston County, Minn.....	17
Red Wing, Minn.....	11
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At the same time there were twenty-six Swedish Baptists united with the following American churches, viz.: In New York City, 14; in Galesburg, Ill., 8; in Keokuk, Iowa, 4.

The above statement can be found in the Baptist Family Magazine for December, 1857.

ORGANIZATION OF THE WORK IN SWEDEN.

From Wiberg's arrival in Sweden the work that had gone on there assumed a more organized form, as he had gained much experience in America, and learned how Christian churches carry on and conduct Christian work.

BAPTISMAL CONTROVERSY.

From the time that the Baptist question began to trouble the zealots of the State Church, but especially since Wiberg's book on Baptism was circulated and he himself appeared on the scene of conflict,

A NEW "WATERY WAR" OF WORDS

was started by a host of clerical writers in favor of infant sprinkling. Most of them chose, besides the convenient pulpit, the pamphlet form of attack and apology, but great numbers manifested their knowledge on the subject by articles in their religious papers, which teemed with the usual torpid and threadbare arguments. Of course, they could not be anything but mere reiterations of the thousands of writers who had preceded them in generations and centuries past, who, though generally in a fairer spirit, had thrown away their products of thought to the wind, and by the wind they were carried away.

The titles of their books and pamphlets would often be in spirit and style an imitation of Mr. De Courey's advertisement, as follows: "Just published," etc., etc.,

"A bouncing answer, sharp as nitre,
To every anabaptist writer;
Which clearly proves the word baptizing
Doth not mean dipping, but rantizing."^{11*}

These writers, when not successful enough in their efforts, would import from Germany something new and novel-like; consisting in the sad and dreadful experience

*Benedict's History, page 259.

of some put-up individual; giving only an initial for the name of the person or place, so as to defy all efforts of verification. Thus it would be about a Mr. A. from the city of R., who, after relating how he had been allured into the Baptist community, had found himself in a sea of boisterous billows and destructive waves; but, when having returned to the bosom of the mother church, all was serenity, pure joy, and peace; which experience should serve as a warning for others not to leave the quiet repose of the State Church. One of these precious pamphlets is in the Baptist archive at Gothenburg.

Something similar has of late been circulated among the Swedish pedo-Baptists in this country; but although the name is given in full, all efforts to identify such a pretended author have failed—so much more singular, as the supposed writer was said to have been, like his prototype in Germany, a Baptist minister.

As in England and America, so in Germany and Sweden, “the watery war” clouds of vapid vapors, containing so much sprinkling or pouring matter, have seasonably dried up or decreased in their frothy frequency and been dispelled by a clearing-up wind from the Holy Spirit; causing a more cheerful and healthy atmosphere, fragrant with a more reasonable and sweet savor of united good will of one to another.

“While thousands, unconcerned to know,
If scripture prove their creed or no,
Embrace what has been handed down
From father to succeeding son,
Well pleased to walk in custom's way,
Nor from tradition ever stray.*

During the few years of Br. Wiberg's visit to the United States, “fourteen pamphlets had been published against the Baptists.”** They were only the beginning of the pedo-baptist pent-up pen pictures.

*Benedict's History, page 260.

**Armitage's History of the Baptists, page 453.

CHAPTER IX.

MISCELLANEOUS SUBJECTS.

THE MOTHER OF SWEDISH BAPTIST CHURCHES.

From the Baptist Mariners' Church, the Mother of Swedish Baptist Churches both in Sweden and America, was sent also a sailor Missionary to Denmark by the name of F. L. Henrickson. He labored chiefly in Odensee, where, after a few years, he gathered a little band composed of "three brethren and three sisters, and on the twenty-sixth of April, 1852, organized the First Baptist Church of that city. Brother Kobner, the associate laborer with Brother Oncken in Hamburg, and others from Copenhagen, were present upon this interesting occasion, and gave the hand of fellowship to the new church. Brother Henrickson was elected for their pastor and in the May following, he was ordained by the Baptist Association, meeting in Copenhagen."*

The above, though not in connection with the Swedish Mission, has been related in order to show the missionary character of the Baptist Mariners' Church and its world-spread members.

Another of the church's sailor members, the beloved brother, Victor Vierow, for many years Deacon of the North Baptist Church, New York, who, while sailing with me, rose in the ranks from a sailor before the mast to Captain of the vessel I left in his charge, has not only built a Baptist church at Wisby in Sweden, his

*Eleventh Annual Report of the New York Baptist Female Bethel Union.

native town, at a cost of four thousand dollars, but also for many years has contributed largely to the support of its pastor, the North Church and its Sunday School having also assisted in the latter object.

FIRST SWEDISH BAPTIST CHURCH OF NEW YORK.

As from the old South Church in the year 1847 the First German Baptist Church of New York was organized, so, twenty years later, from the Baptist Mariners' Church was organized the First Swedish Baptist Church of New York, composed of about thirty members, which, in 1897, had multiplied tenfold. From the same church has also sprung up the First Swedish Baptist Church of Brooklyn, with a membership of nearly five hundred. Both of these churches own very pleasant places of worship, and have been blessed with the watchful care of most devoted and excellent pastors, Rev. A. P. Ekman of the former and Rev. O. Hedeon of the latter. He has, however, accepted a call as Professor in the Swedish Theological Department of the Chicago University. His place in Brooklyn, fortunately, has been well filled by Rev. O. J. Engstrand, one of the Chicago pastors, who has proved to be a great blessing to the church. Since the above was written, a Second Swedish Baptist Church, a branch of the latter, has been formed. Their location is in a fine and favorable part of Brooklyn, and good progress is expected.

The organizer of the Swedish church in New York was the beloved brother, R. E. Jeanson, who, as agent of an emigrant institution, was enabled to do a great amount of good to his countrymen. He was one of the members of the Gothenburg Baptist Church, but, like many others, on account of being a Baptist, had to leave the country. Space will not allow of referring more to his extensive labors and influence. He is now settled at Des Moines, Iowa.

SPIRITUAL HELP FROM ENGLAND.

Early in the present century an engineer named Samuel Owen from England went to Sweden and set up a foundry. He built the first little steamboats that plied on the waters near Stockholm. Seeing the low spiritual state of the Swedes, he, himself a Methodist, sent for a preacher of the same denomination in the year 1826 to come and labor among the Swedes. His name was Stevens. He returned to England in 1830, when George Scott took his place. He proved himself to be a good and devoted missionary, who soon acquired the Swedish language so that he could preach in the same, and succeeded at Stockholm in gathering quite a company of pious people who met in private houses. Faithful to Wesley's views of adhering to the State Church, no matter how bad, he did not encourage any separation from the Church. He labored, also, to promote temperance and distributed Bibles among the people. His labors met with such success that in 1834 it was proposed to build a church. The application for a license to do so was sent to the magistrates, who referred it to the venerable Consistory of Stockholm. They opposed the application, saying "that they (the Methodists), according to the ideas of the State Church, could not very well escape to be counted as fanatics," and the reasons given by these "right" or "wrong" reverends were "that they,

THE METHODISTS, DID NOT DANCE,

go to theatres, or indulge in other innocent amusements which God has given us for a revival* between our labors. One of them said, or rather asked: "Is not, then, our evangelical doctrine a divine truth and the true way to salvation? And when we took the clerical oath that we should with life and blood defend the pure evangelical

*Swedish word, vederquickelse.

doctrine, did we then mean some other doctrine, or was the oath only an empty phrase?"

For the information of the readers, I will state that the priests never were required to take such an oath. If they ignorantly imagined that they had, they were ingenious enough to change the cards, and with the life and blood of others, not of their own, defend the evangelical doctrine.

In spite of their remonstrances, however, the civil authorities, being more enlightened, consented to the church being built. It was opened in 1840 (being built apparently for a prominent Englishman, Mr. Owen, whose chaplain Mr. Scott was considered to be), and called the English Church. Mr. Scott escaped for a short time any legal persecution, but on his return from the United States, whither he had gone to collect funds for the meeting house, he was set upon by the mob as service was about to begin in the church. He fled, however, to a room in the rear, where his enemies could not find him, and thus escaped with his life. Hearing that the mob, that is, the subordinate tools of the priests or their defenders of the faith, intended to kill him, he secretly managed to get aboard of a steamer bound for England. The cause of the uproar was a report that while in the United States he had told something about the immorality and drunkenness of the Swedes, which report, with additional lies, was exaggerated in the Swedish papers of America and sent to Stockholm, where, both in the theatres and the press, he was ridiculed.

Had Mr. Scott, when coming to Sweden, bravely proclaimed Christianity as held by the Methodists, and organized, lawfully or not, Methodist churches, he could not have fared worse. And there would probably have been three times as many Methodists in Sweden as there are now.

The company he gathered and instructed to stick to the church, under the leadership of Mr. Rosenius, a learned and eloquent man, became the most bitter op-

posers of free religion, whether held by Lutherans, Methodists, or Baptists, especially the latter, though they did not encourage persecutions by fines or imprisonment, but only by pen and tongue. Mr. Rosenius, who for some time was supported by the Foreign Evangelical Society of the United States, did, nevertheless, in public debate, as well as privately, speak against religious liberty, wanting it only, puritan like, for himself and his party.

The church, which had been built chiefly by English and American Methodists, came into the hands of a State Church party most inimical to free religion. But from those intolerant puritans has sprung up another Lutheran party with nobler plans and purposes, of which an account will be given in chapter XIV.

SPIRITUAL HELP FROM SCOTLAND.

Among the priests in southern Sweden were several right-minded and evangelical men who had observed with interest the grand secession of the free church party in Scotland, and watched with admiration the good results of that movement. They felt the need of, and became anxious to start a similar movement in Sweden; and in order to do so, one of them, Dr. Hammar, issued a weekly paper called the "Church Friend," advocating religious liberty and denouncing persecutions, exposing also the intrigues of the high-church party. To encourage them, came a clergyman named Lumsden, from the Free church of Scotland, who preached in different places of the country and kept up the interest in a Free-church direction. The plan was that when about thirty thousand persons had become converted and enlightened enough about

FREE-CHURCH PRINCIPLES

they were to secede from the State Church. They wished to make sure of a free-church loaf before they gave up the loaf of the State Church.

"VAIN MAN WOULD BE WISE."

But, in the meantime, Baptist principles had become known, and the few enlightened Lutherans became Baptists. Then the Free-church movement under priestly leaders was dropped for about twenty years or until 1878, when the puritan State Church movement proved unsatisfactory to the greatest number.

As an illustration of how cautious and careful those would-be seceders were, I will mention that when Brother Mollersward, who was an intimate friend of theirs, on a visit to the editor of the new paper, asked why he did not separate himself with his friends from the State Church, and form themselves into free churches, he answered only in the following distrustful but significant and laconic manner: "I have a wife and nine children."

Although the objects of those well-meaning priests were not realized, yet God used them for a good purpose in advancing and promoting His cause and kingdom.

The information which through their paper was spread through the land, was of great benefit to all God's people there, and can never be enough appreciated. The persecuting high-church party were enraged against it, and called it the "church enemy," instead of the "church friend."

NORRLAND AND DALARNA.

In these two northern provinces, a work of grace was in progress during the middle of the century. It was strictly Lutheran in character, but not in strict harmony with the forms of the State Church. All who participated in the movement were subject to fierce persecutions by the clerical authorities, and were obliged to leave the country and flee to America.

The Lutheran despotic government did, however, more harm to itself than to the hated exiles.

SPIRITUAL HELP FROM AMERICA.

During the decade of 1840 there was a sailor missionary in each of the two seaports, Stockholm and Gothenburg, appointed and supported by the American Seamen's Friend Society of New York. Their names were F. O. Nelson and Olof Peterson. Both of them had been converted in America while following the sea, and embraced Methodist views. Together with their wives, they exerted a good influence on friends and neighbors as well as on the men of the sea.

THE RELIGIOUS ASPECT OF SWEDEN.

The decades of 1830 and 1840 may be called a hopeful period, during which much "fallow ground" was broken up, so that the Gospel seed afterward sown by the Baptists did not wholly fall "among thorns."

An evangelical priest by the name of Sellergren preached the Gospel in Smoland, and drew great crowds from neighboring places. This was also during the transition period, and wherever such men preached they had many hearers.

FAILURE OF STATE CHRISTIANITY.

In view of the utter failure of establishing Christianity by law, either in one country or another, it may be interesting to meditate upon what higher position, both temporally and spiritually, Sweden, in comparison with other countries, would have occupied if Gustavus Vasa had proclaimed full religious liberty, instead of a compulsory acceptance of one form of religion for another. Her preachers would now have been as renowned as any in the world—a Swedish Moody would have been as natural as an American; a Swedish Whitefield or Spurgeon, as natural as any in England. It is religious liberty which has produced such spiritual giants. But

how has it been in Sweden? History proves that the condition has been sad indeed.

NOT ONE FAMED THEOLOGIAN.

Although Sweden has in all the higher branches of life, in science and art, produced some far-famed and renowned men, yet she has never produced a single theologian whose products of thought or pen, from pulpit or press, were ever thought worthy of being published in a foreign language.

She has had her warriors, Gustavus Adolphus and Charles XII.; her statesman, Oxenstjerna; her botanist, Linneus; her chemist, Berzelius; her archaeologist, Hildebrand; her zoologists, Nilson and Loven; her engineer, Ericson; her sculptor, Fogelberg; her discoverer of the Northeast Passage, Nordenskjold; her poets, Tegnér and Wallin; her historians, Fryxell and Geijer; her seer, Swedenborg; her literary celebrities, Victor Rydberg and Fredrika Bremer; her singers, Jenny Lind and Christina Nilson. All these and many others are well known in foreign lands. Is it not strange that

THREE CENTURIES OF LUTHERANISM

has not brought to the knowledge of the world, one single theologian?

This sad proof of poverty of thought, genius, or spiritual insight, is a natural consequence of the fettered state of mind in which the State has kept the heads and hearts and souls of its willing victims and tools for political purposes. So that on the barren church fig-tree, with all its boasted beauty, when anybody looked for fruit, he "found nothing thereon, but leaves only." The drivers on the State's overdriven and dilapidated church chariots, with their woefully worn-out wheels, run in the ruts of Romanism, have in their Jehu-like zeal driven down and away every semblance of spiritual life that grew up or ever came in their way. For such zeal,

they have generally been promoted to the highest places in the church.

FRUITS FROM THE TREES OF KNOWLEDGE PLANTED AT UPSALA AND LUND.

As specimens of theology acquired at the universities may be mentioned one of Bishop Billing, who, a few years ago said: "It was a greater sin to refuse Baptism to the infants than to dash their heads against a stone, and thus kill them."

And about the same time, Ullman, also a prominent bishop, said concerning the celebration of the Lord's Supper by the free church Lutherans, that "it is Satan's finest arts." Such are the fruits that grow on the highest and most cultivated branches of Lund's and Upsala's celebrated trees of knowledge. When such are the mental products of the very learned and right reverend superiors of the Church, what may then be expected of the less learned and less reverend inferiors, who feel in duty bound in all things to imitate the higher orders of the Church, so as to be thereby more quickly promoted?

But whatever hard words they have used, or are still using, and they are terrible, they cannot surpass or exceed in hatred or vituperation their doctrinal church fathers, Luther and Melancthon, in whose minds and words everything that differed from their views was all of the devil. Melancthon, speaking of the Baptists, said: "One anabaptist is better than another, as much as one devil is better than another," "It is the devil that makes them callous to death." He looked upon them "as a diabolical set not to be tolerated." About the Zwinglians, Luther said that they "are a set of diabolical fanatics, they have a legion of devils in their hearts, and are wholly in their power." But Zwingle could retaliate and said about Luther that he "was not possessed by one pure spirit, but by a legion of devils," and when

attempts were made to reconcile them, Luther replied, "No, no, cursed be such alliance, which would endanger the cause of God and men's souls, Begone! you are possessed by another spirit than ours."*

So that in consideration of such legacies of views and words of the church fathers, due allowance must be made in passing judgments on their most zealous and dutiful sons of the same church.

LUTHER'S "HAILSTONES AND COALS OF FIRE."

Some historians, among them Robertson, in his "Life of Charles V.,," have strangely enough endeavored to make apologies for the harsh and abusive language indulged in by the reformers on account of the spirit of the times in their days, which, as they thought, required such denunciatory and violent expressions "for better effect." But no more than the red bloody stains of persecution can be got out by apologies can the black stains of blackguardism be removed by vain efforts of historical whitewashers, though with the best of motives. What is wrong in one century must be wrong in another, else wrong is not always wrong.

We do not read anywhere of one good effect on the minds of those against whom the reformers aimed their poisoned arrows.

Waddington says that Luther sent out a "volley of words" against Oecolampadius and Zwingle, terrible as "hailstones and coals of fire," but they had little or no effect on the Zurich reformer.** He rebuked Luther in a letter for his taking "counsel of anger, self-conceit, obstinacy, and ill-humor, and other passions," saying, "with what boldness and insolence they pass themselves off as justice, courage, firmness, and dignity. Give up, I pray you, your scolding which is disreput-

*Armitage's "History of the Baptists," pages 403, 404.

**"Congregational History," pages 433, 434, 435.

able, and cease to overwhelm us with hard words. Not as though I cared for such blasts." He lets Luther know that the use of such "unmeasured language gives cause to suspect there is pride at the bottom."

The historian adds that "this impressive and dignified rebuke Luther unhappily met with scurrility too coarse to repeat." He ridicules the idea of being at peace with Zwingle, and says, "Listen to this, you low dog or fanatic, you who are but an unreasonable ass."

If Luther had thought he was right in his use of abusive epithets as applied to the Pope or Henry VIII. (the latter of whom he called both "swine" and "block-head") he would not, as he did, in the most abject and self-abasing manner have asked pardon of both of them. To the Pope he writes, "I fully admit that I have been violent, hostile, insolent toward the Pope. I should have treated so grave a matter with more reverence. I am penitent for my conduct. I solicit your pardon for it in the eyes of all men, and I promise you that henceforward I will speak and act in an entirely different manner." And again, "Most Holy Father, necessity once more compels me, refuse of society and dust of the earth that I am, to address your exalted majesty; and I implore Your Holiness to listen to the bleatings of the poor lamb that now approaches you." And further on, "I have been filled with grief at the misfortune of being suspected of disrespect toward the pillar of the church—I, who have never had any other wish than to assert and defend its honor."*

LUTHER'S ABJECT APOLOGY TO HENRY VIII.

Luther's "own friends, offended by the tone of his address to Henry VIII," finding that he "gained nothing by mere invective and vituperation" induced him to write an apology to his majesty, it being understood that he was about to establish the reformation in England."

*Congregational History, pages 302, 303.

If Luther's friends disapproved of his coarse outbursts, in the second century, why should his friends or any historians extenuate them in these latter centuries?

"Most serene king," writes Luther to Henry VIII., "most illustrious prince, I should be afraid to address your majesty when I remember how much I have offended you in the book, which, under the influence of bad advice, rather than of my own feelings, I published against you through pride and vanity."* "I blush now and scarcely dare raise my eyes to you. I, who by means of these workers of iniquity, have not feared to insult so great a prince, I, who am a worm and corruption, and who merit contempt and disdain."

"Prostrate in all humility at your feet, I beg and beseech your majesty, by the cross and glory of Christ, to pardon me my offences, according to the divine precept. If your majesty thinks proper that in another work I should recall my words and glorify your name, vouchsafe to transmit to me your orders. I am ready and full of good will. What is Luther compared with your majesty? Nothing," etc.**

As the king only vouchsafed him a disdainful and scathing reply in return for his contemptible sycophancy and fulsome eulogy, it is probable that Luther repented more sincerely for writing the letter to the king than for writing the book against him. It would have been well if he had not written either book or letter. Truly, "the wrath of man worketh not the righteousness of God." And Luther's wrath was no exception. Nor has the wrath of his followers in Sweden or elsewhere, by their attacks on all who differ from them, accomplished anything for the coming of Christ's kingdom.

Thanks be unto God that many in Sweden have seen the error of their former blustering ways, and have had grace given them to acknowledge publicly their offenses against certain brethren.

*Like Adam, he blames somebody else.

**Congregational History, pages 466, 467.

CHAPTER X.

SAILOR MISSIONARY WORK IN SWEDEN.

"The abundance of the
sea shall be convert-
unto thee."

—Isaiah.

GOD MADE USE OF SAILORS.

It is a remarkable and unique circumstance that the first known Swedish Baptist and ordained minister of that denomination in America, should have been a sailor; that the first Baptist minister in Sweden, Rev. F. O. Nelson, should have been a sailor; that the one whom God in His providence made instrumental of making known the principles of the Baptists to the Swedes, should have been a sailor; that the first Swedish Professor and Doctor of Divinity in the United States, Rev. J. A. Edgren, should have been a sailor; that the first President and Professor of the Baptist Seminary at Stockholm, Col. Broady, should have been a sailor (he belonged to the marine of the Swedish navy as a subaltern officer, called cannonier, before he came to America); and last, that the first one baptized in Sweden in 1848, Rev. S. C. Nelson, brother of F. O. Nelson, should have been a sailor.

And it is very remarkable also, that a sailor, Captain Tubbs, of Philadelphia, was the appointed means in God's hands of calling Br. Oncken's attention to the

subject of baptism, while sojourning at his home in Hamburg during the winter of 1830-31 (?) which intercourse between them subsequently resulted in the baptism of Br. Oncken and six more believers, by Rev. Dr. Barnas Sears, in the river Elbe on the night (for fear of the Lutherans) of April 22, 1834.

Several other cases of sailors being sent out by the Baptist Mariners' Church as preachers and missionaries to Sweden and Denmark have previously been recorded, or will be, in this chapter. The above mentioned are only such as were the first in those several spheres.

REPORT OF CHARLES MOLLERSWARD,

who, like Edgren, was converted in America and united with the Baptist Mariners' Church. He was second officer in the same ship that brought Wiberg to New York.

Some time afterward he was appointed as missionary in Sweden, and preached with great success in many parts of the land, as the following letters, written during the year 1859, will manifest:

"To Rev. Ira R. Steward:

"You will doubtless be much encouraged to hear that the cause of righteousness and truth is making great progress in this, my native land. It is not by those great awakenings of large masses instantaneously, as we hear has been the case in America, England, and other parts of the world; but in a still, quiet, and unobtrusive way. Throughout our whole country the spirit of inquiry upon the subject of religion pervades to an encouraging extent, while many have been led to choose that better part which cannot be taken from them. We can truly say the Lord has done great things for us, and it would be the height of ingratitude, if not a great sin, in us, to refuse humbly and thankfully to make it known. My fears are that my feelings of joy shall be permitted to give

too bright a picture of the progress of the good work, as I contrast the present with the past. Enveloped in spiritual darkness a few years ago, there is now scarcely a province in the whole country where may not be found clustered together little bands of believing disciples, avowing allegiance to the Heavenly King; and the developments are more and more that this is a season of the gracious visitation to our land and people. I have spent much of my time in the south of Sweden, traveling from place to place, preaching the Gospel to large congregations, who willingly assembled day after day. From many of the priests of the State Church I have, unaccountably to me, been courteously received; while from many others I have been violently persecuted who have zealously endeavored, in all ways, to hinder my work, rendering it at times exceedingly difficult to escape the grasp of infuriated enemies, who oppose the spread of vital godliness.

"My dear friends in America, where no barriers are thrown in the way of the Gospel, can form no idea of the difficulties encountered by those who, in this land, are striving to extend the knowledge of the dear Redeemer; yet is God pleased to smile graciously upon our labors, and to give great success to his truth. I am continually receiving the gladdening evidences that the word of the Lord is not bound, and does not return void.

"May we continue to be remembered in your prayers!"

Another letter, written later in the same year, contained the following:

LARGE CONGREGATIONS.

"I have made visits in thirty parishes in Sweden, and two cities in Denmark. I have generally preached twice, and sometimes three times a day; my congregations have invariably been large, sometimes numbering

two thousand or three thousand. I have preached in farmers' houses, barns, blacksmiths' shops, and in the open air, and I have witnessed in an unusual manner the mighty power of the word of the Lord, and, at the same time, much opposition from enemies to the truth; but, under all the vicissitudes, the Lord has manifested his love, and the riches of His grace to my heart. He has permitted me to rejoice over the conquests of truth every day."

GREAT OPPOSITION.

"Opposition has been great at Roke. Being invited to preach, I had not spoken over a quarter of an hour, to a very large congregation, when from thirty to forty ruffians, half drunk, entered the room, and forbade me to speak any longer. To fall into the hands of these ruffians was by no means desirable. I therefore quietly dispersed the people, while I made an attempt to escape into an adjoining room; six or seven men seized me to drag me away by force; some friends assisted me into a room and I barred the door; a most terrible uproar was now raised outside. After a time, the church council and the priest's servant were announced, to whom I immediately opened the door. They now read to me the new conventicle placard, and forbade my preaching any more in that parish, as I was a Baptist. While the ruffians were engaged with the church council, I made my escape; and, traveling through mud and darkness, I reached safely a farmer's house in a neighboring parish, while the ruffians sought me in vain during the night.

THE PREACHER FIRED AT.

"At Mala I preached in the open field. A pistol shot was fired at me, but I proceeded with preaching, as though nothing had happened." And while speaking of

other instances of persecution, he closes by saying: "The glory be to the Lord I can say that my witness for the truth has been richly blessed, and that souls have been converted; how many, shall be revealed in that day."

DR. EDGREN, TRANSLATOR AND COMMENTATOR,

another sailor missionary before referred to, was one of the first teachers in the Theological Seminary at Stockholm; his works, as the first Swedish teacher in the Theological department at Morgan Park for Scandinavians, are well known by American Baptists. He has published several exegetical works, both in English and Swedish; his latest efforts being the translation of the New Testament into Swedish, with comments.

PROGRESS OF THE MISSION.

In 1858, the pastor of the Baptist Mariners' Church reported, in a letter to the New York Baptist Association held in Brooklyn, the following, as showing the progress in Sweden; after referring to its origin, he says: "There are now forty-five churches and 2,105 members. There have been baptized in that field the last year 1,292 persons." He reported in the same letter concerning Brother Nelson, that "he had baptized in Minnesota 150 Swedes, and organized four small churches."

In 1867, nearly ten years later, there were in Sweden 10 associations, 191 churches, and 7,478 members.

MRS. PUTNAM ON THE SWEDISH MISSION.

"As we trace the progress of Baptist principles in Sweden (writes Mrs. Putnam in 1868) we must remember all the obstacles which impede their onward course. All the wealth and power and influence of the hierarchy

were employed to crush out this heresy and to silence the voice of the preacher. Blows, fines and imprisonments were meted out to pastors and people. Men cast out their names as evil, and often friends and relatives disowned them. Yet, notwithstanding all these trials and difficulties, we find the cause of God and of truth, steadily advanced."

"Thus the streams of the river of life are making glad the city of our God, nor is the humble channel through which these streams were first issued left to barrenness and drought. Replenished with the rain and dew of heaven, it still continues to send forth healing waters, by which 'the parched ground becomes a pool, and the thirsty land springs of water.' "

CHAPTER XI.

THE LORDS' WORK AT GOTHENBURG.

"He who in the sphere
assigned him; whether
it be high or low,
labors faithfully for
right and freedom, is
laboring for the over-
throw of the enemies
of the kingdom of God over
the whole earth."

—Bunsen.

MY RETURN TO SWEDEN.

In the month of May, 1861, accompanied by my wife, a daughter of Rev. Ira R. Steward, I returned to Sweden, having sold for the Chilian owners, the ship, St. Vincent de Paul, at Bordeaux. I visited first the brethren at Stockholm, found them packed away up in a hall, where they did not dare to hold their services, during the hours that services were held by the State Church, for fear of being fined. I thought then, and have thought ever since that they conceded too much to the claims of the Swedish Diana, great as she was.

When Luther and Melanethon set up their creeds, Melanethon asked Luther: "How much shall we concede to Rome?" "Nothing!" was Luther's quick reply. Alas! he conceded too much, as the reader will have noticed in the fifth chapter of this history.

NO CONCESSION TO ROME'S DAUGHTERS.

In discussing the subject, whether at Stockholm or Gothenburg, I held fast to the principle, cost what it would, that Baptists should never concede anything to Rome's daughters or their progeny, and this principle was carried out at Gothenburg in practice as well as in theory. For my motto was as follows:

“On the field of battle!
Be earnest in the fight;
Stand forth with manly courage,
And struggle for the right.”

My subsequent doings at Gothenburg, to which place I went, proved my views to be correct, and the brethren at Stockholm and all over Sweden, lovingly and gratefully approved of my course as all were benefitted thereby.

I found at Gothenburg, F. O. Nelson, who, on account of the law of banishment having been abolished, had by royal grace been permitted to return to Sweden.

EFFECTUAL PETITIONS AND PROTESTS.

The petitions, prayers and protests of the whole civilized world had at last brought about that change, but not till 1855 or 1856, when six Catholic women were banished. That capped the climax; but the voluntary exile of the best people of Sweden by thousands was no doubt a stronger reason for its abolition, as the Government found she injured herself more than the hated Christians.

PERSECUTION LED TO EMIGRATION.

As in England during the seventeenth and eighteenth centuries, so in Sweden during the nineteenth century, it was found that tormenting and harrassing the Chris-

tians led to emigration, as figures relating to the flight of the Swedes will show.

Before 1850, there were only a few hundred Swedish settlers in America, but during the following decade, or during the years of the most violent rage and mania of persecution, they had already increased to more than fifteen thousand, although their transit was by the slow sailing ships, requiring about two months for the passage.

There are many causes besides intolerance, for the great increase of later decades. The present number is 1,200,000—about half of whom were born in Sweden, the other half in this country, who, with their children, are rapidly assimilating with the American people.

FIRST WORK AT GOTHENBURG.

I found Brother Nelson with his wife and from six to a dozen persons holding private meetings in various homes. The prospect looked doubtful and dreary enough. I felt it a duty to assist them, and so concluded to give up my business at sea for some time.

BAPTISTS CHARGED WITH DOING THINGS IN A CORNER.

Shortly after my arrival, I attended the funeral of a little nephew. Two priests were present, who, in conversation, said that the heretic, Nelson, with some of the same sort held meetings in out-of-the-way places so as not to be found by the authorities. This hint was sufficient. These priests did not know me then. Their words were reflected upon, and on meeting with Nelson I told him that I would build a house with a hall for worship, in a prominent place, where everybody could see it. On one side of the Alameda, a public promenade for the City of Gothenburg, I found, providentially, a

vacant corner lot fronting forty-six feet on the promenade, and sixty-seven feet on the side street. The lot had been vacant a long time, because the price was considered too high—\$1,350. I bought it immediately, and in July commenced building a two-story house, the hall for worship being thirty feet, by forty-five feet in front. While the building was going on, remarks about the proposed use of the hall troubled the builder—some saying it was for Catholics, some for Mormons, and some, better informed, said it was for Baptists. I told the builder if it troubled him, to make at once a signboard, the whole length of the house, a foot wide, and have painted on it in big letters,* the words,

BAPTIST MEETING HALL,

and have it placed over the five windows of the hall. When it was ready, Nelson, who at first thought it was all right, now came and begged me, for fear of the consequences, not to put it up, but I told him I had put my hand to the plow and ahead it must go.

"Well," said he, "God's will be done," and it was done.

A SIGNIFICANT SIGNBOARD.

People could now read for themselves what was expected, and great was the consternation of the priests and the Bishop. I had stopped them from saying that the Baptist doings "were done in a corner." And they felt now more like the Philistines to say: "The Hebrews come forth out of the holes where they had hid themselves."

On the eighth of December, 1861, the hall was ready, for "the King's business required haste." Advertisements had been put in the papers, among the church

*One paper stated spitefully that they were two feet high. The truth was, eight inches.

notices, making known that preaching would be held in the Baptist Hall, forenoon and evening.* In the forenoon it was during the time of the High Mass of the State Church. Only once before had such a thing occurred, and the result was a fine, and we expected the same.

That forenoon Nelson spoke on the following subject:

THE BAPTISTS, WHAT ARE THEY, AND WHAT DO THEY WANT?

There was present a priest who, I observed, when Nelson read the articles of faith, took notes thereof. After the service I gave him a copy in print, telling him he would have it so much more complete.

In the evening the Hall was full of people, but only fifteen or sixteen were Baptists, six of whom had, on the fourth of August, in the same year, been organized into a church, in my hired rooms. That was and is

THE FIRST BAPTIST CHURCH OF GOTHENBURG,

now numbering from five to six hundred members, worshipping in a fine building called the "Tabernacle," costing about twenty-five thousand dollars, ten thousand of which was given by Americans. To Dr. Bright, Mr. Rockefeller and many others great gratitude is due for that generous help.

THE FIRES OF PERSECUTION

were soon started by the bigoted Bishop Bjorek of Gothenburg, a man, whom to look upon, one would take for a typical saint, kind and mild-mannered in expression,

*It was the first time that meetings for dissenters were ever advertised.

his face always beaming with a smile most benignant. He had, however, at the Diets become known as urging the most exacting fines and severest punishments for dissent. So we knew well with whom we had to deal and what to expect.

"Yet in his lineaments you could not trace,
While gentleness her milder radiance threw
Along that aged, venerable face
The deeds that lurked beneath and stained him with
disgrace."

Those lines of Byron were written in the present tense; I have changed them to the past, for of him, the Bishop, as of thousands of others in Sweden, one can say: "They are dead which sought the young child's life."

THREE PERSECUTING KINGS AND THREE PERSECUTING ARCHBISHOPS DEAD!

Where are the three heads of the Swedish State Church? The kings, Charles XIV., Oscar I., and Charles XV., all three Bernadottes which sought the young child's life? They are dead! Where are the three archbishops of Sweden, Wingard, Holmstrom, and Reuter-dahl, who were foremost in seeking to slay the life of the young Baptist child? "They are dead!"

Nelson and I, by the demands of the Bishop,

"THE ACCUSER OF THE BRETHREN,"

were first cited to appear at the Police Court. Nelson's crime consisted in the charge of preaching the Gospel of the Son of God, mine for allowing such preaching in my house.* Both charges, of course, served up in legal

*I was there as a foreign citizen, and, as such, had a right to admit people to worship with me. The appeals to higher courts were decided against me on pretense of some informality about the security.

phraseology. The judge, however, after hearing us, referred the case to the City Court. On account of Nelson's former punishments, that Court acquitted him, but contrary to law, sentenced me to a fine of twenty-six dollars, which, however, by costs of appeals to the higher and highest courts, became doubled. But the popular cry of shame and disgrace to the country on account of that trial (a full account of which is in the archives at Gothenburg) was such that they never troubled us any more, even unto this day. We could meet when we pleased, advertise the meetings, and do everything in accordance with God's Word as we thought best, "none to molest us, or make us afraid." All these blessings and exemptions from persecutions, which others suffered in other places, were certainly worth fifty dollars, when five thousand had been spent in building the house, which was a free home to the Baptist Church from 1861 to 1875, when a much bigger hall was required. Consequently, the Workingmen's Union Hall was hired for services at certain hours. No objections were made to having a baptistery arranged under the platform. This hall served the purpose of the Church during nine years, till God opened the way for the more suitable "Tabernacle."

HISTORY REPEATING ITSELF.

Before this narrative was sent to the press, the information had come announcing that the First Church at Gothenburg, like a prolific mother, had given birth to twin Baptist churches, now named the Second and Third. And it is very remarkable, that one of them, the Second Church, with a membership of sixty persons, has rented the same hall built in 1860, for the use of the First Church.

Not only in that respect has history repeated itself, but also in the formation of that church, which, like the

Second Church of the City of New York, sprung into existence through a trifling misunderstanding, the latter church having in the year 1770 adopted a change about giving out the hymns during public worship, a minority of fourteen rebelled against the innovation and formed that year the Second Church.*

In Gothenburg, the minority objected to the exclusion of the only rich and prominent member of the church, and consequently separated and formed the Second Church.

In that city of more than 120,000 inhabitants, widely scattered, there should have been three or four Baptist churches many years ago. The Third Church, in more pleasant communion with the first, has at the same time been organized for the occupation of an outlying district of the city.

Thus God sometimes makes his children's foolishness as well as "man's wrath" to praise him, and to increase his work.

CHURCH DISRUPTIONS.

As rocks and shoals, marked or unmarked by beacons are carefully put down on the charts in order that navigators may avoid them, so a compilation of church ruptures ought to be, if not already, published, to serve as a warning and guide to inexperienced churches throughout the world.

*See "Sketches of the First and Second Baptist Churches of the City of New York" in the "New York Monthly Chronicle" for 1849.

CHAPTER XII.

PERFIDIOUS; PERSISTENT PERSECUTIONS.

"The men who ignite themselves
with coals from the altar of Hades,
in order the more furiously to do
the work of the Lord, are the men
of whom Hades alone has cause
to be proud."

—Brooklyn Eagle.

ODE TO BIGOTRY.

"Crowned with a garland steep'd in tears,
The monster, Bigotry, appears!
Offspring of hell, and death's ally;
Thy music is the orphan's cry;
The widow's blighted heart thy feast,
Thine agent the cold-blooded priest.
The nations' annals thou hast stain'd,
The feeling heart, how deeply pain'd!
But thou, destroyer, shalt be slain
And freedom reign on earth again."

FOX'S BOOK OF MARTYRS.

To give an adequate account of the persecutions indulged in by the Swedish Lutheran State Church from its incipiency to the present time, would require a volume written as big as "Fox's Book of Martyrs," which, of course, is out of the question in this general account of the Baptist mission in that country. So much, however, must be reported as to let the readers know that the cry which has gone forth to all civilized nations about the Lutheran ill-doings, has not been without cause.

The cases of persecution, herein related, were most atrocious from 1840 to 1880, yet not so bad as in England two hundred or three hundred years ago, nor worse than in England's colonies before they became the United States. The disgrace to Sweden consisted in the fact that her persecutions and crimes (for persecutions are crimes) were committed during an enlightened century, when nearly all other civilized nations accepted the principles of Roger Williams, and detested petty persecutions for religious opinions.

An anomaly in the persecutions in Sweden was that they were as violent against the Christians of the prescribed creed as against Baptists or Methodists, and for the most unnatural reasons. In the provinces of Norrland and Dalarna were thousands of Lutheran Christians who preferred the old hymn and prayer-books to the new ones, which were formerly forced on the people by law. Thus Sweden,

"LIKE THE OSTRICHES IN THE WILDERNESS,"

has proved herself cruel to her own brood. This cruelty was urged on by Archbishop Wingard, and afterwards continued by his successors so long as they had the law in their favor. And it was not merely isolated cases, but it was carried on to such an extent, that in Falun, the chief city of the province of Dalarna, the prison was so crowded with Lutheran Christians, that if the royal episcopal heresy hunting was to continue, new and larger prisons must be built, especially for the incarceration of the most orthodox Lutherans in Sweden.

Chevalier Bunsen, in his "Signs of the Times," says: "A constitutional government, and especially a Protestant one, should never condescend to make itself the executioner of ecclesiastical censures." In Sweden, however, this rule could not be applied, for the government,

represented as it was, both in cabinet and congress by the priests, was as thoroughly saturated with bigotry as the priests themselves. There were individual exceptions, of course, in both bodies. Fearing to be charged with exaggeration, I will quote some extracts from a Lutheran periodical called "The Church Friend," published as before stated by a Lutheran priest in favor of more liberty and toleration.

"In the year 1854 at Bergsjo Court, sixty-four persons were fined Crowns* 1920, which sentence was by 'Svea Royal Court of Appeal' nullified, but by the King confirmed."

Further, at the same place, Bergsjo, twenty-seven persons were sentenced to pay fines, Crowns 810, confirmed by both Court of Appeals and the King. Again in Glimstad, a town in north Helsingland, seventy-three persons fined Crowns 2,190, and one hundred and eight persons fined Crowns 3,184. This was certified to by the Sheriff, February 7, 1854.

Here, in only two places and four cases, two hundred and seventy-two persons had been sentenced to pay Crowns 8,104. When it is considered that for those Christians, a Crown was of more value than a dollar to the people of this land, we may judge of their troubles and distresses. If they had property and would not pay, it was levied on; if they had no property, they were sent to prison.

It will be noticed in the previous extract that, when a case first came before the Court of Appeals, they did not sanction the sentence till they found that the King sustained the lower Court's decision, thus showing their deference to the will in the highest place.

It should be understood that a sentence by the King means not himself alone, but that of his cabinet, the Ministers of the various departments, among which is also an Ecclesiastical Minister, to whom is in the first place

*A crown is equal to twenty-six and one-half cents.

referred matters of a religious aspect, and as he and a majority of the Cabinet decide, the King signs the decree. The blame must therefore rest on him, not for signing what the majority may think best, but for having such priest-ridden bigots in his Council. The present king, Oscar II., chooses generally better material. One would have supposed and expected that in the King's Council in 1854, men could have been found as enlightened as the several judges in the "Svea Court of Appeals." But alas! such was not the case.

When the persecutions were carried on in such a manner against Lutherans, we may well cease to wonder at the way in which the despised Baptists were maliciously maltreated—the cases of which would be too numerous to mention.

A SWEDISH ARCHBISHOP AND THE EVANGELICAL ALLIANCE.

In 1851 when the Alliance met at London, a sensational case of unexpected episcopal inconsistency came before it. The Swedish dignitaries in church and state had supposed that their misdeeds against God's people could be carried on unknown or unnoticed by the civilized part of the world, as if Sweden had been on some other planet than the earth. And being a Protestant kingdom, Sweden was very anxious to be ranked among the foremost for Protestant principles. So, when the Archbishop Wingard heard of the Evangelical Alliance, that it was to meet at London, he sent a letter to that body, expressing "his heartfelt sympathy with and well wishes for the Alliance, and how painful it was for him that, owing to his great age and poor health, he was unable to be present at the meeting."

How little did this prelatrical pretender of sympathy know how his heartlessness would be exposed.

AN UNEXPECTED EPISODE.

After the letter was read, the banished Baptist, F. O. Nelson, who had been invited to be present, was introduced to the audience, and related his experience and how he had been persecuted and banished from his home and fatherland. This was an unexpected episode, and great was the surprise and indignation felt by all present, who "fell on their knees and prayed for the King, for the country and for the many persecuted Swedes."

"And here at home," says the Swedish "Church Friend," we know nothing of all this. Lullabies must be sung to keep the poor people from waking up."

The editor closed his comments with the following prayer: "May the Lord give us grace that we may soon wake up, and with love meet the innumerable eyes, which from all parts, visible and invisible, lovingly look upon us, and are solicitous for our awakening."

INTERCESSIONS OF FOREIGN GOVERNMENTS.

The result was that Lord Palmerston sent a petition to the Swedish Government to alleviate the intolerant legislation against dissenters. France sent a similar petition in 1851.

During the years 1853 to 1856, petitions were sent to the Swedish Government from different countries lamenting the intolerance existing in Sweden.

In 1854 it was recorded in the minutes of the Evangelical Alliance which met that year in London, "That this meeting with feelings of great pain and humiliation has received information about the persecutions, which at this time continue in Sweden."

Sir Culling Eardley, a member of the Alliance, requested Lord Clarendon, then England's prime minis-

ter, "that he would send a petition to King Oscar I. to promote toleration for dissenters."

In a pamphlet, the same year, it says: "The religious persecutions in Sweden are becoming more and more objects for comments in nearly all newspapers and periodicals of France, England and the United States."

And further, from New York in the year 1856, was sent a protest from a mass meeting of different denominations to the King of Sweden about the banishment of six Catholics.

ROUSING THE SWEDISH LION.

Like the English, so the Swedish nation has a lion for its symbol. It is represented in a national song as resting, sleeping with open eyes, and dreaming (of the past) of its "broken arrows" ("brutna pilar"), and such things of ancient warfare. Consequently, it cannot see. And it could not see how it made any difference to foreigners, how God's people were treated. But after all these petitions, protests and demonstrations abroad—especially the protest from America on account of the banishment of the Catholics—it roused itself from its sleep, and at last woke up with a growl, a howl, and a roar, to think that foreigners should trouble themselves so much about the persecuted subjects of its own lair; and, as a result, at the next Diet, banishment for dissent was abolished, and to members of the Lutheran Church was granted the right of worshipping God in private places, at certain hours.* Those hours on Sundays were the same as when grog-shops, theatres, dancehalls, etc., were allowed to be open. So the meeting together of God's people for private worship, was by the authorities looked upon as on a par with such places and considered as a great concession.

*Chap. XV. on religious liberty, contains a full account of that change.

SWEDISH PRIESTS IN PARIS.

At the Evangelical Alliance held at Paris in the year 1855, one of the Swedish prominent priests of free-church proclivities, was present to represent the liberal element of Sweden. That was Dr. Bergman, one of the leading pastors in the southern parts of the land. He related to the Alliance how, at a private meeting of Lutherans, "A student was reading Luther's Commentary on the Epistle to the Galatians, when in rushed three policemen with drawn cutlasses, and drove the people out of the house. A father with his frightened child was sitting in a corner, when the child, crying and convulsed with fear, asked: 'Father, Father, are we all to be killed?'" After this story was told, one of two priests, also from Sweden, who had come there as defenders of the State Church policy, spoke up and said that he had not heard of any priests being persecuted. At this impudent expression, a general hissing commenced, and some spoke out and said: "Here is no question whether the priests are persecuted or not. The question is, if they persecute." Then the chairman of the Alliance, the excellent French pastor, Monod, gave a short lecture about persecutions generally, during which shouts of applause almost hindered him from speaking; but when he came to the closing words, and roared out "Shame on papal persecutions, but three-fold shame on all protestants who persecute!" it seemed as if the acclamations would never cease.

The two Swedish priests, Nejdel and Lundbergson, were not heard from any more, and probably packed up their trunks and took the first train home to more congenial quarters.

All the above was published in "The Church Friend" in Sweden and by Dr. Hammar, as before stated, a priest. The periodical was published for nine years in behalf of religious liberty, and did great service.

I have taken great pains not to present anything of these matters, so degrading for the Swedish Government, without absolute proof of their correctness. All of them were publicly stated in a lecture at Gothenburg in 1872, which was printed by thousands, and no one charged me with any mistake or exaggeration.

For additional and corroborative proof of the views presented in connection with this subject may be quoted a few lines from Mackenzie's Life of John Calvin.* He says: "It should seem that there is connected with the act of persecution a certain undefinable pleasure, which is at once the luxury and reproach of a bigoted and malignant mind. The real ground of persecution, whatever specious forms it may assume, is the native depravity of human nature; in decidedly wicked characters, it selects for its object vital Christianity; but where it unhappily obtains amongst religious persons, it must certainly be ascribed to ill-regulated zeal, and a mistaken apprehension of the genius of Christianity."

PLEASURE AND PROFITS OF PERSECUTIONS

are the real motives at the bottom of all State persecutions. Think of the many millions of confiscated property that has thus come into the possession of unprincipled rulers, and also of the rewards offered to accusers and prosecutors. Add to that the "undefinable pleasure," and how some rulers have been "delighted to inflict" "terrible penalties."

One instance of a thousand may suffice to show how the rapacity of rulers has occasioned the most direful persecutions.

In the times of Edward I. (one of the great number of England's unprincipled kings), the Jews had succeeded in amassing great wealth which the King wanted.

*Pages 146, 147.

He did not, as in these days, wish to borrow their hoarded gold. No, he had an easier way under the garb of piety and as a defender of Christianity, to take by force all the treasures from them and then turn them out of his land. Or, in the words of an historian, speaking of the Jews in this case he says: "On this people the hand of the remorseless Edward was instantly laid. By imprisonment, by tortures, by death, he extorted the miserable earnings of their avarice and deceit; and finally, to justify his conduct by placing it under the protection of Christian feeling, he banished the impoverished survivors as enemies of the Christian faith."

"When Edward robbed the Jews, he pretended to be taking vengeance on the enemies of God."

In commenting on such diabolical acts, the same historian says that "all his sternness and cruelty in the administration of what he thought justice, sink into insignificance when compared with his bloodthirsty fury in the perpetration of what he must have known to be wrong." And again, "Edward, the soldier, the statesman, and king, was now rich with the spoils of the unfortunate Hebrews."^{*}

In this chapter, I will only mention a few cases out of the many hundreds that the bigoted civil and priestly authorities were "delighted to inflict" on the Baptists.

The words "delighted to inflict" are purposely used as most applicable; they were so used by the editor of the Evangelical Christendom, the organ of the Evangelical Alliance, when in 1863, referring to the death of Sir Culling Eardley, the president of the Alliance, he says that "his name is associated with some of the most noticeable instances in our own times in efforts that have been made to rescue the persecuted from the terrible penalties which a lingering but still powerful intolerance seems delighted to inflict."

^{*}Landmarks of the History of England, by J. White, pp. 54, 55, 56.

There is no doubt but that in this case the editor had in his mind the outrages committed in Sweden. Dr. Armitage relates in his history how "at the Baptist anniversaries in Chicago, 1855, a letter was read, dated from "a cell in Stockholm prison, January 25th, 1855," and signed by a pastor, telling of the imprisonment of fifteen brethren and sisters, on bread and water diet, for taking communion outside of the State Church. The reply of the American Baptists was the appointment of Mr. Wiberg as a missionary of the Publication Society to Sweden." "The court preacher had entered the house of Forsell, with a policeman, and by force had sprinkled the forehead of a six months' child." Doctor Armitage puts the question within brackets: "Was he a Pedobaptist fanatic?" to which I say, not more so than 900 of the 1,000 priests and bishops in Sweden at that time, and not more so than the Kings and the highest officers of the Government, who insisted on carrying out such laws and practices, regardless of all shame.

SATAN'S RAGE AGAINST THE BAPTISTS.

Illustration of this may be seen in a report in 1857, by Brother Wiberg to the American Baptist Publication Society, in which he says: "Satan is raging mightily, and instigating the enemies of the truth to throw as many obstacles in the way as possible. This is especially the case in Skone. There the authorities seize upon the Baptist preachers, and imprison them whenever they are found without the limits of their own parish—a course never pursued before in this country. Six of our colporteur brethren have at various times been confined in the cell-prison at Christianstad, and some of them treated very harshly. One of them, a blind colporteur, by name of Nils Hokanson, was confined in this prison for eight days for circulating religious books and tracts. After he was released, an iron chain was attached to one of

his ankles. After this, he was driven on a prison cart to another station, where new irons were placed upon him. In this condition he was sent to his home and compelled to pay a considerable sum to the authorities, which they claimed for their trouble in bringing him home. As he had no money of his own, they took that which he had received from book sales, and also a watch he wore, but which was not his own.

Sven Svenson was stripped of all his clothing, and his whole body washed in cold water; he was then severely buffeted, his hair cut close, and in a prisoner's dress thrown into a cold damp cell. Being thinly clad, he was seized with severe chills, and old Adam began to rebel; but calling to mind that all we have better than hell is by the grace of God, all became peace and light and joy."

In another letter he writes: "Klockar Lars Person has just returned from the prison of Falun, after having been imprisoned on bread and water, because he had allowed Heidenberg to read the Bible in his cottage; Nas Per Person has also again been fined one hundred rix-dollars for holding meeting, and his mother twenty-six rix-dollars for taking the Lord's Supper out of the State Church."

Brother Heidenberg, one of the earliest preachers, went to Hamburg shortly after his conversion, and was there baptized and ordained in 1854. He suffered persecution often and severely; was before the courts on sixteen occasions; and with the worst of criminals transported like a felon from one prison to another; his child was taken from its parents by force, by a priest with the aid of two policemen, and Lutheranized by sprinkling.*

*This highly esteemed brother, who, in business has been very successful, celebrated his 70th birthday Nov. 18, 1897, on which festival occasion, in the Elim Church of Sundsvall, reminiscences of his past and checkered life, were the order of the day, or the evening.

WIBERG AND PALMQUIST BEFORE THE COURTS.

The leading brethren at Stockholm, who so long and so submissively had conformed to the requirements of the State Church, as to times of service, did not escape persecutions any more than I did at Gothenburg. For in 1870, Brethren Wiberg and Pehr Palmquist were brought before the Courts (this was eight years after the shameful, shabby, and scandalous case at Gothenburg); Wiberg, for baptizing a person under eighteen years, Palmquist for teaching a Sunday School. The prosecutions, however, were contrary to law, and this saved both the brethren from fines or having their homes plundered—this word, although strong, has been frequently used by Lutheran priests in published accounts for similar occasions.

BLIND BIGOTS' ZEAL OR SPITE

in this case was greater than the prosecutor's legal erudition. Fortunately, the same has proved to be the case in most religious lawsuits during these last thirty years or more, whether against Lutherans, Methodists, or Baptists.

The question of age had no significance, for there is no law against anybody, not a dissenter, baptizing whoever he pleases, nor was it then. Neither was it illegal for Pehr Palmquist, considered as a State Church member, to teach a school, Sunday or weekday, made no difference.

THE DEVIL'S HORNS AND HOOFS.

The malignant effort in this case, to strike a blow at high quarters, served, however, to reveal the covered-up spirit of the previously enacted dissenter laws referred to in the fifteenth chapter.

All the Baptists and their friends could now plainly see—what they had known all the time—how they would constantly be harrassed if they had sought recognition as a denomination in accordance with the paltry laws which had been passed in order to entrap them.

The Baptists had only to choose between two evils, and they naturally chose the least.

By conforming to the dissenter laws, a child of God could not be baptized under eighteen years of age, nor would Lutheran children, though with their parents' desire and consent, be permitted to attend any Baptist Sunday School.

These are only a few of the many objections against the proposed dissenter law.

CHAPTER XIII.

PERSECUTIONS. (Continued.)

"The struggle of the hierarchy
for dominion is always the
same in principle."

"It is with conscience and
its liberty that the hierarchy
wages the most implacable
and deadly warfare."

—Bunsen.

FRANSON AND WALDENSTROM.

Although the persecutions indulged in were most severe and frequent from 1840 to 1880, nevertheless, since that time many disgraceful cases have been yearly before the Courts.

Not to mention the many Baptist cases, I will here refer to two others, showing, in each case, how the priests in their blind zeal, lacked common sense. The first was in the year 1882, against an evangelist by the name of Franson, who had labored in connection with Mr. Moody in America; he traveled from country to country for the spread of the Gospel, and established missionary schools. He was a man who never said a word encouraging or advising people to leave the State Church, and he had legal rights to preach anywhere;* yet the priests and the sheriffs set upon him in several places, and dispersed the meetings, just as if the conven-

*For it is only when preaching can be considered as leading to separation that church councils, through the courts, have a right to forbid it.

ticle placard of 1726 had been in full force. He was most shamefully treated, and violent hands were laid upon him by lawless officials. In one place he let them know that he was an American citizen, which deterred them from further ill-treatment. The places where he suffered most were Skenninge, Halmstad, Falkenberg and Wisby. In the last place he desisted from preaching as soon as forbidden, but offered up a prayer, for which he was fined although the laws, intolerant as they are, do not forbid praying. But the priests considered the praying to be as injurious as his preaching. No doubt but it was so to their institution.

The other case was in 1885 against an ex-priest, a Professor (Lector) Waldenstrom, a most prominent man and leader of the free-church party in Sweden, also a member of the Diet. He had been accused before the Consistory of Upsala by Dean Forsman, for having at the request of the parents, at a town called Sala, sprinkled two children. The case was too ludicrous to deserve comment. His appeal to the King against the unlawful sentence of the Consistory, whose chairman was the narrow-minded archbishop, Sundberg, a prelate to the core, is a very long and masterly piece of defence.

Of course, in all such cases against such leading men, the priests and bishops only become laughing stocks on account of their spite and jealousy. For Waldenstrom is a bold, able, and successful man, who will not patiently stand any trifling or nonsense from any priest, high or low, and if hit, can and will hit back with tenfold force.

EFFORTS TO DECEIVE FOREIGNERS.

In view of such disgraceful proceedings as those against Franson in 1882, it is strange to see it reported that such a prominent man as Bishop G. von Scheele, could have the temerity at the meeting of the Evangelical

Alliance in Basle, 1879, to say that "Sweden had full religious liberty."

And so far back as in 1860, Baron O. Adelsward, Swedish Ambassador to France, wrote while at Nantes a big book in order to deny the charges of Swedish intolerance which had appeared in several French papers; as also in a book published by two priests, Abbe Cognat and Bernard. The Baron asserted that in Sweden was excellent religious liberty, especially when comparing it with that of France two hundred years ago, and how it was in Spain at the time he wrote. Many such apologists has Sweden had.

Concerning the book which Abbe Cognat, with the help of Bernard, wrote, the "*Aftonbladet*" (the chief paper at Stockholm), in commenting on it, said "touching many things in it, they are really warranted (*verklig befogade*)."

It should be remembered that the book was published shortly after the banishment of several Catholics from Sweden.*

At the same time, while the Ambassador in a foreign land felt it so incumbent on him to praise the religious freedom of Sweden, a Lutheran member of the Diet, Mr. Lallerstedt, said in the House of Burghers, "that Sweden was, as regards protestant Christendom, what Spain was to the Roman Catholic; and that Sweden then (in 1863) was behind most other countries with regard to religious legislation."

SAINTS ABROAD — DEVILS AT HOME.

It has often been remarked how friendly to religious liberty many prominent Swedes have expressed themselves in foreign lands, altogether inconsistent with their known characters at home.

As an instance may be mentioned, how in 1854, a nobleman, by name Carlheim Gyllenskjold, who at Lon-

*Its title was "*La Suede devant d' l'Europe.*"

don took part in the meetings of the Evangelical Alliance; where, in a long speech in favor of religious liberty, he expressed the hope that it would not be a century before Sweden would have the same liberty which England had. In that speech he did not venture to make the assertion that religious liberty was granted in Sweden, but he undertook the equally foolish thing, to whitewash the Government from the blame of the severe persecutions—attributing all to the local authorities. And yet, that same man, having a seat in the House of Nobles, did all in his power to oppose religious liberty both at the Diet of 1863 and the preceding ones. Yea, even at the Diet of 1854 (the year that he spoke so saint-like in London) he insisted upon it, that “the Government, in order to promote the welfare of its subjects, has the right to use what means it chooses and considers most suitable.”*

This was with reference to compulsory means in favor of uniformity.

Mr. Hammar, a priest, and editor of “The Church Friend,” says “such inconsistencies are common.”

As a further proof of Mr. Carlheim Gyllenskjold’s inconsistency, the reader will please remember what is stated in the first part of the previous chapter:—how, touching the persecutions at Bergsjo, the Court of Appeal, in one of the two cases, nullified the lower Court’s sentence, but the King approved it, as he also did the second case, at which time the Court of Appeal, having learned the King’s pleasure, also confirmed it. And those cases must have been before the several courts at the latest in 1853, for they are certified to by the Sheriff in February 7, 1854, and ought to have been known by Mr. Carlheim Gyllenskjold at the May meeting in London of that year, when he tried to exonerate the Government.

*Kyrko-Vannen, No. 10, for 1854.

"NO ROOM IN THE INN."

When, in 1884, the same Alliance through prelatical intrigue, was shut out from Stockholm, a priest, an exception to the many, referring to the sentence of fine on Franson, says: "I am exceedingly ashamed of being priest in such a church, within which priests act in this manner, and protest most solemnly against it. It is certainly shameful for a priest to live notoriously in sin, but to persecute the believers in Christ is still more shameful," and adds, "There was certainly need of the Evangelical Alliance holding its meeting in Sweden to promote tolerance towards dissenting Christians, but now that such a conference has been opposed by the highest men in the Swedish Church, and at the same time information is spread through the foreign press that, by the efforts of the priests, persons in Sweden at the close of the nineteenth century are sentenced to fines, and for want of money imprisoned for making known their Christian belief, what then will foreigners think of the civilization and Christianity of Sweden?"

"Priests," he continues, "let us wake up to a due consideration of the state of the church, and not reveal her ungodliness more than is necessary, and thus become detested by the people so that when we have gone to our fathers and no longer need her bread, the coming generation may not say, we will not give bread to the servants of a church who have proved themselves serving only for the sake of the loaves, and persecuted those who could not agree with them on questions of traditional dogmas."

This progressive as well as aggressive priest, Per Nymanson, offered legal help to the victims of the State Church voracity, and had, when this appeal was printed in the Kristianstads-Bladet* seven to eight cases on hand to defend before the courts.

*The paper is in the Baptist archive at Gothenburg.

HERESIES IN HIGH PLACES. GEIJER AND TEGNER.

Very different from the above and from all the previously related cases of persecution, was one of extraordinary interest that occurred at Upsala during the year 1822, which, on account of the prominent position of the accused, created an unusual sensation and indignation all over the land.

It concerned no less a personage than the far-famed and well-known Professor, E. G. Geijer, of the University—the philosopher, the famous historian, the musician, the poet, and “the eloquent orator.” The trial was instigated by the Lord Chancellor of the Court at Stockholm. The charge preferred against him was that he had published in a pamphlet called “Thorild, also a philosophical or unphilosophical confession,” certain views about the Trinity and the Atonement, considered to be very dangerous, as in conflict with the doctrines of the Church, and equivalent to a denial of the same. The penalty for which was banishment in those days.

Against these charges, however, he defended himself so skillfully and masterly by quotations both from the Bible and Luther’s writings, that the Consistorial Attorney became quite bewildered, and the jury, of course, acquitted him, at the news of which, the joy, satisfaction, and exultation all over the country was as great as the anger and indignation had been before; and the students, who during the trial had daily thronged the ante-room of the Academic Consistory till there was hardly standing room, broke forth in the wildest acclamations of excitement, and carried their admired and beloved friend to his home in triumph.

The same Professor was afterwards offered one of the Bishoprics in two different provinces, and later a place in the King’s Cabinet, but declined all those great

honors, preferring to continue his literary labors and historical works.*

The favorable result of the trial was no doubt in some measure due to an intercessory letter to Archbishop Rosenstein from the equally celebrated Professor, afterwards Bishop, E. Tegner, a poet, whose "Frithiof's Saga" and "The Children of the Lord's Supper," both translated into English by Mr. Longfellow, has made him well known in this country.

He was not only a friend of Geijer, but his contemporary, within a few months, from the cradle to the grave. He wrote to the Archbishop, saying: "For my part I don't know of any man who has a more profound and serious feeling for the very truths of Christianity than Geijer; and if he has expressed a thought which can be proved not to be in conflict with the Bible, rationally explained, he ought not therefore to be condemned as a heretic."**

It may be taken for granted that the Archbishop did all in his power to secure an acquittal of Geijer. As he took a most noble stand at the Diet in 1809 in favor of religious liberty, his name is referred to in the sixteenth chapter as one of the three mighty champions in behalf of human rights.

TEGNER AT SEA IN A FOG.

The interposition of Tegner was not to be wondered at, for he had taken passage over the troubled sea of uncertainty in the same frail and leaky boat, drifting about on the misty ocean of philosophical speculation, without compass, chart, rudder, or mast. He had called the doctrines in question as "blasphemous, both against God and reason," and he was called by others "a

*His "History of the Swedes" has been translated into English by Mr. J. H. Turner, M. A.

**See "Philosophy of Nyblaus" about these men.

heathen," or, in gentler words, by some, "a non-Christian."

Yet, later on, with the object of securing for life a more liberal and reliable income than he could have as Professor at Lund's University, he chose to become Bishop of Wexio Diocese.

It is true, and well known, that with all his speculative theology, his "soul refused to be comforted" or feel at ease on board the rickety boat in which he had launched out, and no doubt longed for a safer craft to ferry him over. "He admitted, also, that the doctrine of the Atonement was good and satisfactory in the hour of death."

The reader who wishes to know more about this gifted man's theology, will find it in his poem

"THE CHILDREN OF THE LORD'S SUPPER

a grand poem, but to my mind, more sublime, beautiful, and poetic than scriptural, sensible, or true to either temporal or spiritual life. Of Christ, it says he "atones evermore." The children, when first receiving the Lord's Supper, are called, "denizens newcome in heaven," and who saw the heaven opened as of old, and all what Stephen saw there, etc.

I said that Tegner chose to become a Bishop; this may seem strange to American readers, but as he was a man of such rare gifts and literary abilities, not only would the King honor him with an appointment to any vacant Diocese, but the people of such would feel proud of having him for their Bishop.

TRIAL OF HERESY AT GOTHENBURG.

Another case for similar cause, occurred at Gothenburg in 1862. One of the Consistorial members, Mr. Ljungberg (read Youngberg), also a Professor at the College there, had written some anonymous articles in

one of the daily papers, denying the Divinity of Christ. When cited to appear before the Consistorial Court, on being asked if he was the author of the articles, he admitted that he was, but defended himself by asserting that he was not a priest, while the Bishop insisted upon it that he was.* And as the law did not clearly define whether he was one or not, he could not be sentenced to either loss of his professorship or his seat in the Consistory, to the great chagrin of the Bishop and some of the other members. The Bishop, however, being entitled to a seat in the Diet, promised to send in a bill, which, if passed, would clear the matter. But some time afterwards the Professor died, and the new representative system changed the order of things, and no more was heard of it.

ANOTHER CLERICAL TROUBLER.

About the same time another such case was before one of the Consistories in the interior of Sweden. The offender, Mr. Hallin, was also a professor in a college; but while the trial was pending, he died in a very acceptable time.

Full accounts of these last-mentioned trials can be found in the archives of the Baptist Church at Gothenburg.

These various instances, having nothing in common with the previously recorded cases, are presented only in order to give the reader an idea of ecclesiastical doings in Sweden.

In commenting thereon, I would remark that if the Swedish State Church had been a Christian Church, all the four men mentioned would certainly have been in the wrong to remain in her service; but, as they knew that she was only a political institution, they, of course,

*If he was not a priest, he was not amenable before the Consistorial Court.

concluded that questions of doubtful dogmatism did not make so much difference; hence, they could not see why they should be required to give up their comfortable positions with a good income while they knew that the most ungodly priests, such as Mr. Ahnfelt has described them, quoted in the fourth chapter, were not molested in the exercise of their several official functions.

A VARIETY CASE OF PERSECUTION.

This is one of the many which, if it was not for the serious consequences, would be justly called not only extremely ludicrous, but disgraceful to the whole legal profession of Sweden.

A poor, pitiable man, by the name of Victor Lennstrand, the Ingersoll of Sweden, though neither a lawyer nor a demagogue, conceived it his calling to inform as many as would listen to him in different meeting places, that Christianity was all wrong and that he was all right. But although many, for fun or curiosity, went to hear him, they did not pay him enough for such information to keep his poor body and poorer soul together; and not being an orator nor an expert, he could not charge a dollar admission for what he had to say; so that, at last, after many distressing struggles with poverty and sickness, his soul left his body to ascertain whether he or Christianity was right.

Had the authorities had sense enough to leave him alone, it is probable that he would have turned his attention to some more useful and profitable occupation.

He was accused of breaking a part of the sixteenth article of the Swedish Constitution of 1809—an article which grants full religious liberty to all in Sweden, with the exceptions only as recorded in Chapter XVI.

Though that article has always been ignored, and no common law ever framed on the basis or in the spirit of it, yet the authorities, for the sake of showing their

zeal, pick out the conditional part of it which forbids causing "general scandal or provocation."

The case was tried in 1889, at Frosokra, near Stockholm. He was called upon to answer some seven or eight special charges, one of which, number six, was for saying "that the crucifixion of Christ was the greatest crime ever committed.*

The prosecutor, after vainly fumbling among his heaps of papers for something of a reasonable charge, urged the court to inflict the severest punishment that the law provided; viz., a year's imprisonment—especially as the offender had three times before been sentenced to prison, by which he ought to perceive that his views are not right.**

During the trial, Lennstrand, who had brought a Bible with him, quoted some passages which he supposed were in his favor. The ignorant judge remarked that the meaning could not be as Lennstrand contended for, but must be owing to some erroneous translation; but he was informed that the words were the same in all the translations, including the last revised by the royal Bible commission. The contested point was Christ's reasons for speaking to the multitudes in parables as per Matthew, chapter XIII.***

As he has since died, the case concerning him may be dropped.

Some of his atheistic admirers who would not furnish him with the necessities of life, have lately proposed to collect and spend money for the erection of a statue to his memory. By such post mortem memorials one is

*It may well be imagined what the readers will think of such defenders of Christianity in the office of prosecutors, and in a court of justice.

They did not seem to know that Peter openly accused the Jews of having taken Jesus, "and by wicked hands have crucified and slain" him.

**Such a lawyer must have considered Paul very obstinate for not perceiving that his views were not right, after being five times sentenced to stripes and three times beaten with rods.

***The above is only a short extract from a long article by The Gothenburg Journal of Commerce for September 23, 1889.

reminded of the neglected Homer, of whom some poet has written:

“Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.”

PERSECUTIONS, BEST POLICY OF DESPOTS.

From a political point of view, despotic State Church Governments act consistently, when they carry out their intolerance, as they know it is easier to rule over ignorant, deluded and superstitious subjects, than over an enlightened people, as people will be in proportion as they become truly Christianized and religiously free, but then nothing short of the death penalty will answer the political purpose. If a ruler is not prepared to be a Nero or a Philip II., he comes short of his aims; half-way measures by banishments, fines, or imprisonment as in Sweden, are inefficient to stop spiritual progress when the Gospel ball is once set in motion.

In pursuance of the more effective policy

GUSTAVUS ADOLPHUS BEHEADED HIS SUBJECTS,

after which he had no trouble with them. Thus they were

“Without reprieve, adjudged to death
For want of well pronouncing Shibboleth.”

He did it, of course, from a principle of pious pretext, viz., that the Swedish State body was Evangelically sound, and that if any member thereof showed signs of dissent, he was to be treated like a gangrenous part of a human body, it must be cut off for the good of the whole body.

While acting on that principle, he would not think it right for a Catholic Emperor to act on the same for his subjects, because forsooth, the Emperor's religion was

wrong, but the Emperor thought so also about the religion of the Swedish King; hence, the devil's wars for political purposes but with religious pretenses.

POLICY OF CHARLES V.

When the doctrines of the Reformation had spread over the Netherlands, Mr. Prescott says: "It is not to be supposed that Charles the Fifth could long remain insensible to this alarming defection of his subjects; nor that the man whose life was passed in battling with the Lutherans of Germany could patiently submit to see their detested heresy taking root in his own dominions. He dreaded this innovation no less in a temporal than in a spiritual view. Experience had shown that freedom of speculation in affairs of religion naturally led to free inquiry into political abuses; that the work of the reformer was never accomplished so long as anything remained to reform, in state as well as in church. Charles, with the instinct of Spanish despotism, sought a remedy in one of those acts of arbitrary power in which he indulged without scruples when the occasion called for them.*

In his "edict" or "placard," as it was called, it was ordained that all who were convicted of heresy should suffer death "by fire, by the pit, or by the sword;" in other words, should be burned alive, or be beheaded." It was the latter method that was most approved of in Sweden, and for the same purpose, viz., to stop "inquiry into political abuses."

LUTHERAN REMEDIES FOR APOSTACY.

In this chapter has been shown the various methods used by the authorities of a church boastingly calling itself "pure evangelical" for deviating from prescribed forms and creeds. But severe, cruel and painful as they were, they may still be called refined in comparison with the earlier

*Prescott's History of Philip II., Vol. I., pp. 222-223.

LUTHERAN REMEDIES FOR UNGODLINESS,

called church discipline, which consisted in being publicly whipped standing in irons naked before the congregation entering or leaving the church;* sitting in stocks during the service by the entrance to the church as a disgrace to the culprit and a terror to the spectators; also sitting or standing on a shame-stool (*skampall*) in the center aisle of the church during the whole service, with an armed soldier standing behind to keep him in dutiful position. This act was invented or intended as

A PENITENTIAL PERFORMANCE

and reconciliation with the church if he confessed his sin on being asked by the priest, who, at the closing part of the service, stepped down to him. If he said he repented, he got absolution; if he would not confess, he would be sent back to prison till he conformed to the law. When this and the above-mentioned church penances were inflicted, the culprits had previously suffered the sentence of the civil law passed upon them. The Lutheran legislators assumed that if they could compel people to be converted, they could also, on the same principle, compel them to repent.

PREPARATION FOR REPENTANCE.

A church historian, Sven Baelter, tells of a case when such, for penitence prepared criminal, during the service, took out a bottle of whiskey and swallowed his sorrow in a drink in the sight of all the people, but instead of any absolution that day, he got eight days more in prison for his hardness of heart.

*It is probable that only the upper part of the criminal was "naked," though the historian Cornelius does not modify the word.

BARBARIAN METHODS.

These reprehensible and barbarian methods of keeping the church orthodox by such discipline, have now ceased since the entrance of Gospel light in this century. I remember, however, while a boy, in the decade of 1830, to have seen a man doomed to penitence sitting on such a shame-stool in the cathedral of Gothenburg. The church whippings which the church, through its Consistory or Chapter, had a right to inflict, were probably abolished in the seventeenth century, as it was found how the priests abused their power. When Archbishop Angermannus, mentioned in the third chapter, went about converting the Catholics by the aid of this church weapon, the King, Charles IX., had to restrain him in his zeal for orthodoxy and call him back, telling him "he had gone through the land more like a beadle than a bishop."

PRIESTLY PRESCRIPTS PROPOSED.

In 1684, when the clergy, as a state in the Diet, had sent in a proposition for a new church law, the King, Charles XI., appointed a committee to examine it, which committee "blamed the authors thereof for wishing to repress and compel the faculty with all kinds of so-called church discipline, and to such extent as not only to have the right to excommunicate them, but also to punish them with capture, imprisonment, whippings, fines, and similar things."*

The consequence was, no doubt with the opposition of the clergy, that the civil law alone should be applied in criminal cases, so that the church whippings and other severities were by the church law of 1686 taken from the hands and power of the priests. But they still had power to "place men in the stocks on Sundays in front of the Church for such offenses as the civil law did not provide

*Cornelius' History, pp. 189-190.

any punishment." This shameful kind of so-called church discipline is first mentioned in a royal edict of 1687, so it seems to have been a Lutheran and not a Catholic invention.

With these accounts I will close this chapter on persecutions in Sweden during the saddest, most disgraceful, and darkest period of its history as a nation professing a protestant religion. And it is to be hoped that the finger of scorn that has been pointed to that land during these last fifty years, may have the effect of deterring her priestly rulers from carrying out the laws of 1868, which are yet in force.

As it is now, the fires of persecution are only "banked up," and may be stirred up into a blazing flame at any time when state policy requires it.

INQUISITION GHOSTS OF 1726 STALKING ABROAD IN 1896.

Hardly had the ink dried from the sentence previously stated, containing fears of future fires being stirred up again, before news arrived of the Swedish state, through its church menials, setting the engine of its persecuting machinery at full legal speed. It seems the old ghosts and hobgoblins of former times and ideal State Church life will not be put down by common sense so long as they are encouraged and sustained by convention placards and laws not yet thirty years old. Thus I read without surprise in "Wecko-Posten," the Baptist organ in Sweden, for July 9, 1896, a long account of three columns, giving full particulars of how in Ramsele in the north of Sweden, the parish priest, John Palmblad,* with his duly chosen seven church wardens,** took it into their churchly-wise heads to summon before them, as a legally constituted church council, two un-

*It is suitable that such a name be historically known to coming generations.

**To correspond with the number of deacons in apostolic times, whereby the burlesque is more complete.

offending Baptists, forbidding them to preach or hold meetings within their judicial district, on the ground that they, being Baptists, their meetings would lead to separation from the Church; besides, they were not known by the august Church council, and their meetings were held too late in the evenings. Not a single charge was laid against them of causing disorder of any kind, still they were threatened with fines if they did not stop preaching.*

As the case was referred to the Consistory of Hernosand and will probably come before the Court of Appeals and lastly, before the King (the Supreme Court), consequently, "the end is not yet."

These statutory outbursts of Lutheran "pure evangelical" State Church zeal and indignation must be given vent to, occasionally, by way of examples, in order to let the Baptists know that though the Gothic Lion may for a time, slumber or sleep it is not dead yet, nor intends to die without a terrific struggle to enable it to not only growl at, but to tear and rend, God's elect. They may also be considered necessary in order to keep the Church officials in practice, so that the persecution machinery may not rust from temporary disuse.

In recording a case of this kind, a few years before the closing of the nineteenth century, it is difficult to know whether to treat it with the consummate contempt it deserves, or to expose the actors in such a drama to the equally deserved lash of satirical sarcasm. By the latter course, an Erasmus in the sixteenth, and a Voltaire in the eighteenth century, rendered great service in unmasking church shams, and achieved thereby perhaps more for the cause of reform than did many more serious grapplers with political priest religions.

If the disgrace is great on all the members of such Church councils as in this case recorded, still greater dis-

*Only one of them, N. A. Bergstrom, had preached. The other, J. Nordlund, had only prayed, and testified of Christ, in the Church's eyes, equally criminal.

grace must be attached to a government which will not in spite of all protests during forty-eight years, abolish all laws from the statute book, by which arbitrary and bigoted priests with their equally bigoted subservient coadjutors, called church wardens, are enabled to worry and harrass God's people, when for lack of legal skill they fail in doing worse.

Still another case recorded eight months later in the "Swedish Messenger" (*Svenska Budbararen*) of March 25, 1897, how the church council of Gideo has forbidden Mr. C. R. Lundberg, a minister of the United Brethren, to preach in their parish.

The editor of the paper comments on the council's doings, and says "that they seem anxious to revive the old days of the conventicle-placard."

I have stated in other parts that this priestly placard is in full legal force yet, though under a modified form. It is left to bigoted councils to effectually carry out the law.

INTOLERANT STATE LUTHERANISM.

Wherever Lutheranism is supported by the State, there it is the same, whether in Sweden or Germany. Luther's intolerant ghost through four successive centuries still stalks abroad, sternly and stubbornly scattering the sixteenth century's seeds of bigotry and oppression. Such being the case, a writer in the "Standard" of January 23, 1897, makes the following apt comments:

"It seems strange that religious persecution still persists in Germany, the land of boasted enlightenment, where freedom of thought and instruction are the pride of universities and theological faculties. But the fact remains that in some parts of the empire, especially in Saxony, the Baptists are not allowed to worship God as organized churches, are forbidden to have any signs or placards on the buildings where they meet, or to advertise their services in the newspapers. These things hap-

pen not only in the rural districts but in Dresden itself, one of the greatest centers of literary, artistic and musical culture in Europe. The Baptists are told that if they do not care to go to the state churches, they will have to get along without religious meetings. The persecution has been going on for years, and no satisfaction can be had from the Government officers in charge of religious worship."

SWEDEN'S KING A DOCTOR QUADRUPLEX.

Indeed, "it seems strange" that such rulers as Oscar II. and William II. can endure such state of things in their respective countries. The former being praised throughout the civilized world as the foremost of all ruling monarchs, for his enlightened views, statesmanship and learning, for which at the celebration of his twenty-fifth year's reign, September 18, 1897, the University of Vienna made him a "Doctor Quadruplex," which is a conspicuous honor, and has never before been done by that institution. The degrees are those in theology, law, medicine and philosophy. In order to confer these honors on the same person, permission must be obtained from the Emperor. So rare is this distinction that the only parallel occurred in 1825, when the University of Jena conferred the four degrees at one time on Goethe.

CHAPTER XIV.

NONCONFORMITY AMONG LUTHERANS.

"Watchman! tell us of the night,
What its signs of promise are.
For the morning seems to dawn,
Doubt and terror are withdrawn."

THE FOSTERLAND INSTITUTION.

Such was the name of the Christian Lutheran Society founded at Stockholm in 1856 by the pious part of the State Church. Some converted priests and others felt that something extraordinary must be done to get life into the dead body of the Church. That was one object; the other was to keep such life from separating from the State Church. The leaders of that movement were the former followers of the before-mentioned Methodist Missionary, Mr. George Scott.

They constituted themselves all over the country as pillars and bulwarks for the effete church.* They published a paper called "Vaktaren" (Watchman). It might properly have been called "The Church Watch Dog," for such barking against the Baptists was hardly heard before. All manner of lies and vituperations were hurled at them, so as to make them appear as black as possible, with the intent, that no spiritually minded Lutherans should feel like entering such black sheepfolds.

*They were also called pitprops.

"SWEDEN TO BE EVANGELIZED."

The chief State Church organ, published at Lund by three professors, Flensburg, Bring, and Sundberg (afterwards rewarded with episcopal titles) ridiculed the undertaking to "Evangelize the Church," saying sarcastically that "Sweden with her Christianity of a thousand years, and with her pure evangelical doctrine of three hundred years, is now at last to be evangelized." For the proffered help against dissenters, these State Church editors did not thank the promoters of the new institution, but said "They certainly promise to stand by the Church and oppose separation; but what guarantees do they give?" and, further, that "History does not show one single proof of such self-made and self-constituted societies ever proving faithful or beneficial to an established church."*

It is natural to suppose that after such sarcastic and unfriendly hits by such influential men, that war between the two parties would break out, and the Watch Dog at last barked as loudly against the dead part of the State Church clergy, as before against the Baptists; but as they increased in power, influence, and pious members, all over the country, many of them got tired of being bound hand and foot in the fetters of the State Church, so that a great majority left the Institution in 1878 and formed the

FIRST LUTHERAN FREE CHURCH OF SWEDEN,

each church of which accepted such articles of faith as suited herself. They have now accomplished what the friends of a free-church movement, after the Scotch pattern, hoped to introduce in 1850. They have adopted everything which they formerly blamed the Baptists for

*Full accounts of the organization of the institution with criticism on the same can be found in the "Svensk Kyrko-Tidning" for 1856, in the Baptist archives at Gothenburg and Chicago.

doing, viz., separating themselves from the State Church, baptizing by immersion if the candidates so require, celebrating the ordinance of the Lord's Supper, and choosing their own ministry. They own church buildings all over the country—some very fine and commodious, the one at Gothenburg seats about three or four thousand persons, and has double rows of galleries and a baptistery.

They are, in fact, as will appear,

CONGREGATIONAL CHURCHES,

and, as such, have attracted the attention of several prominent men of the denomination of that name in America, with a view to form a closer alliance, both in name and organization, for mutual strength and assistance.

With this object, Rev. W. W. Montgomery, author of the book "A Wind from the Holy Spirit in Sweden and Norway," visited the country twice. He saw many of the party's leading men, and broached the subject, but thus far without any success or result. He died in February, 1894.

A FREE CHURCH OF THIRTY CREEDS.

He found by inquiry during his travels in Sweden, that these churches had some thirty different articles of faith; consequently, not at that time an organized body. They call their association

"THE MISSION COVENANT,"

(Missions Forbundet) and themselves members of it.

Some years after Mr. Montgomery's visit, or in the year 1886, Rev. Dr. Dexter, editor of the Congregationalist, in company with Dr. Day, of Yale University, also visited Sweden with the same object. As they called at the United States Consulate, it was the writer's pleasure, as United States Vice-Consul, to introduce them to the leading brethren of the Free Church at Gothenburg.

I believe it would have been to the interest of both parties if such a union had been consummated.

OBJECTIONS TO THE UNION

were, however, not easily overcome. They were partly personal, partly doctrinal, and partly nominal, and need not here be stated.

Although the propositions from the American Congregationalists have failed, a time may come when the brethren in Sweden will find it to their interest to enter into such union. As an instance, if it should be desirable for them to become legally recognized as a church organization, which they could as Congregationalists, but not so long as they retain the name of Lutherans, for the law provides only for such as have Christian doctrines that are not Lutheran.

There is not, however, for either Baptists or these Free Church Lutherans any motive for legal separation from the State Church, as all must pay church taxes, whether belonging to the church or not. For in this "there is no difference between the Jew or the Greek," the Baptist or the Lutheran, the infidel or the faithful—all must pay for Diana's service, or else the great Diana would soon be small enough. But so long as the State wants the Church for political purposes, money to support it must be pressed out in an unjust manner. All protests and propositions at the Diet against this evil have so far failed, even though honorable and fair-minded priests have raised their voices against it, as also against the law compelling anybody contrary to his wishes and convictions to be a member of the State Church. That subject, belonging to the question of religious liberty, will come under treatment in the next chapter.

Other motives might also induce them to unite with a body, which for similar reasons came into existence in Bridewell Prison in England, three hundred and eleven years before the Mission Covenant was formed.

A STATE CHURCH NO PLACE FOR PURITANISM.

Those English brethren and sisters, some twenty-eight in number, called Puritans, had, like the Swedish, become heartily tired of their inconsistent connection with a soul-destroying State Church. They found, what is the universal experience, that no State Church is ever reformed by any party within itself—it must be by pressure from without.

An account of the origin and formation of the Congregational Church in England in 1567, with the names of the brethren and sisters composing the same, with the name of their pastor, Richard Fitz, who, "with his dying hand, sketched their simple" "order" is found in the "Congregational History," 1200-1567, by J. Waddington.

EVILS OF STATE CHURCHES.

Here it may be appropriate to record what Professor A. T. Jones said on the subject in a lecture delivered at San Francisco in June, 1896.

"Experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution. Inquire of the teachers of Christianity for the ages in which it appeared in its greatest lustre; those of every sect point to the ages prior to its incorporation with civil polity. Propose a restoration of this primitive state, in which its teachers depend on the voluntary regard of their flocks, many of them predict its downfall. On which side ought their testimony to have greatest weight—when for, or when against, their interests?"

CHAPTER XV.

THE RELIGIOUS LIBERTY QUESTION.

"The love of religious liberty brought thousands to this country and made it what it is. Many of the 500,000 Huguenots who were driven out of France by Louis XIV. sought refuge in this country. This love of religious liberty has grown out of the Gospel of Jesus Christ."

THE DISSENTER LAW OF 1860.

Repeated efforts to promulgate an acceptable dissenter law have unsuccessfully been made at several Diets since 1860; at which time a cunningly devised enactment of eighteen articles, framed by the before-mentioned Bishop of Gothenburg, was passed, at a time when the clergy formed one of the four wheels that made the cumbrous and sluggish legislative state-coach triennially move by fits and starts in some direction but seldom in the right. The whole abortive attempt was a mere trap, in which it was hoped to catch the Baptists by enticing them to accept the shackles of abject slavery under the delusive semblance of freedom. But they said: "Surely in vain the net is spread in the sight of any bird." In this case the net was so clumsily framed, that if it had been titled "An act of toleration whereby to catch unwary dissenters so as to bring them more easily into the meshes of the law," it could not have more plain-

ly exposed its inwardness. The very first sentence was a glaring insult to any Christian dissenters, if they had foolishly accepted the terms of that law. It read thus: "If professors of other doctrine than the pure Evangelical ,wish to form a community,* they must apply to the King, giving him their articles of faith and rules. If he finds best to grant the application, then, observing the following rules, the community will be legal."

Now, as Baptists consider their doctrine pure and Evangelical as much so as the Lutherans do theirs, they would, if accepting such law, admit in the first instance that their doctrine was impure and unevangelical. What sensible Baptists would submit themselves and their rising denomination to such an infernal insult?

Another foolish article of that law contained a demand of the pastor of a recognized church, that if in any respect the doctrinal views of such dissenting church were changed, it should be his duty to report the same to the authorities in order that the rights of such church to legal recognition should be annulled. He was thus expected to be an "accuser of the brethren." It did not enter the mind of the episcopal framer of the article that if any change took place, the chief promoter of such would generally be the pastor.

The chief object, aside from the entrapping part, seemed to be to trumpet forth through all the world in tones of thunder, that Sweden had religious liberty, and that if the Baptists would not dance according to the new music, on them should rest the blame and shame, and that the Government had by this

BOMBASTIC ACT OF TOLERATION

washed its hands and atoned for all past misdeeds.

Most of the other articles were both too foolish and unreasonable for any Baptists to accept. I use in this

*In Swedish, *Samfund*.

connection the word Baptists, for they were the only ones it concerned at that time, except a few Catholics.

To give some reasons why they could not accept liberty of worship on such terms, they drew up a petition to the King signed by five thousand members, setting forth their objections and proposing such alterations as would make the law of any service to them. But the King, in an illogical manner, as will appear later, spurned their petition, thus losing the opportunity of proving to the world that there was in the passing of that law any desire to benefit the Baptists or any other dissenters that, in the course of time, might wish to come under the hide-bound restrictions of the priestly law. It was a case in which, when the Baptists asked for their constitutional right to a piece of bread, a stone was given them, or rather thrown at them, with as much apparent feeling of contempt as was manifested by Louis XIV., King of France, who, when he received a petition from the Marquis de Ruvigny "in behalf of his brethren in the faith" (the Huguenots), the King indorsed that "noble document" with the contemptible word only "Neant" (Trash)! and took no more notice of it.*

The sum and substance of the verbose answer to the Swedish Baptists by their king might as well have been condensed into the French king's word, "Neant!"

The consequence was that the whole law became a dead letter; still, that law, bad and impracticable as it was, produced one good effect. It led the people to suppose that religious liberty was granted, and, consequently, it put a stop to a great many petty persecutions by the mob and policemen.

"A SHADOW OF GOOD THINGS TO COME."

Besides the above effect, the law had "a shadow of good things to come," so that some years later it became

*Baird's History of "The Huguenots and the Revocation of the Edict of Nantes" or notice thereof by the "Independent" for March 5, 1896.

necessary to change the phraseology of the first dissenter law, and remove the most obnoxious terms, but the new act contained so many un-Christian conditions, that the Baptists could not consistently accept it, and as nothing would be gained by it, they have to this day continued their worship as members of the State Church. As such, they have a right to meet together, provided they do not teach anything that may be considered by the priests and their parish church councils as leading to separation.

That law was promulgated in 1868, since which time no change has been made with respect to meetings in public or private places.

PUBLIC OPINION ENLIGHTENED.

On account of the general aversion to persecutions deterring the priests and their subservient church councils from doing what the law entitles them to do, the people of all beliefs, infidels as well as orthodox, can, in all cities and large towns hold their meetings undisturbed, and at any time they please. But in smaller places where the priests exercise an almost unlimited influence and authority, the preachers are now and then forbidden to preach the Gospel, and if still persisting, sentenced to fines or imprisonment on bread and water. This can be done, though the preacher may not use a single word in his sermon or prayer that can be construed as leading to dissent.

Such was the case in Warberg, where in 1872, a Methodist preacher, by the name of John Nilson, was incarcerated for eleven days on bread and water; and although the sentence was contrary to law, yet no reprimand or indictment followed the council's illegal action. Nor has it ever been known in cases of persecution, that the higher authorities have called the clerical councils to account for their many blunders and mistakes committed against their defenseless victims.

Fortunately the cases are growing fewer every year.

See the cases for 1897 in the last part of Chapter XIII.

"FORBIDDING TO MARRY"

as foretold by Timothy, was till lately a choice weapon against dissenters. As they had not been according to law sprinkled or confirmed, no legal marriage could be allowed to an engaged couple, until, finally, civil marriage became an institution of the land, for such parties of which one or both belonged to a dissenting community recognized by law. Before that, it was customary for the Baptists, either to be married in Denmark or have the ceremony performed at their meeting house by their pastor. Such marriages, however, as the last mentioned, not being legal, subjected the officiating pastor to imprisonment for three years with hard labor for offering up a prayer and asking God's blessing upon a young couple. The beloved Brother G. Palmquist barely escaped that punishment.

CIVIL MARRIAGE LAW.

According to such law, neither two Lutherans nor two infidels can have the option of it; and in the case of the Baptists, it is necessary that at least one of them separates from the State Church, which they can do, although the church or the denomination of which they are members have not separated. The reason for this is as follows:

Some thirty years ago, a Baptist church in Dalarna foolishly tried to conform to the obnoxious dissenter law of 1860, and thus be recognized as a church of legal existence. By that step, which they have since repented

of taking, the whole denomination was considered as entitled to recognition if any church chose to apply for it.

At the Diet of 1896, two bills were presented by Lector Waldenstrom, the Lutheran Leader of the Free Church party, to the intent that— first, a Lutheran might be allowed marriage according to Church forms without having previously taken the Lord's Supper; second, that a Lutheran who had taken the Supper in the church should be granted the right of marriage according to the civil law of such tenor. But, as might be expected of such a church-bound Diet, both bills were rejected and the prophesied prohibition of marriage persistently prolonged. Thus proving that the majority of the Diet, being wrapped up in the folds and cloaks of clericalism, have, like the Bourbons, nothing learned of the new times or forgotten any things of the old.*

INFIDELES MUST REMAIN IN THE CHURCH.

The State Church partisans have since the dissenter laws were enacted, always been very anxious to get rid of Christian dissenters and always equally anxious to retain in the bosom of the Church the worst infidels and atheists of the Tom Paine or Ingersollian type, such as the renowned blasphemer, Lennstrand and his followers. Neither they nor free-church Lutherans can separate from the Church without telling a falsehood; that is, they can go before the priest and say that they intend to enter the Baptist, Methodist, or Catholic denomination, without intending to do so. Of course, ungodly men would not be received if they applied. And no man of right principles would try it, as nothing could be gained thereby.

*The undaunted Lector has presented a similar bill this year.

QUESTION OF SEPARATION.

That question whereby persons may separate from the Church without the condition of uniting with some other Christian denomination is now an old one. It has been before the Church convention at every meeting since 1877, and three or four times before the Diet. Never before has a religious question been more thoroughly ventilated. The reason why it is opposed so long is because it is a salary or bread question for the priests. The fear being that sooner or later, dissenters may not be taxed with Church rates. To the honor of the convention, I am happy to say that in handling this question before us, it has proved itself in proportion to its members more just, true, and liberal than the usually progressive second chamber of the Diet, and altogether eclipsed the conservative first chamber—a chamber which, on all questions of reform, applies the brakes to the wheels of progress, and even puts their beams and spars (nobility names, Bjelkar och Sparrar) in front of the wheels. Thus, Count Sparre (governor of a province and a most conservative man), in speaking on the question of separation from the State Church by others than those who professed some Christian doctrine different from Lutheranism, said that "religious liberty (in Sweden) was now as perfect as it could be, and he would not take one step forward or backward to bring about any change."

He is mentioned only as a specimen of the many great men of whom the first chamber is composed, and on whom depends the rights and liberties of the dissenting Swedes. In this case, as might have been expected after such bombastic and sensational words, the like-minded chamber in which he sits, without deigning to discuss the question, voted against it with only one or two reservations; while in the second chamber more than half voted against it in accordance with the committee. This was in 1882. At the Church Convention the following year the committee favored the proposition,

and nearly one-half voted for it, several bishops, deans and other clergymen having spoken strongly in its favor. The prominent churchmen in favor of its adoption were Beckman, Charleville, Johanson, Grafstrom, Scheele, and others; against it spoke Bishops Bring, Anjou, and Rundgren, also Governor Bergstrom (formerly prime minister in the King's Cabinet), who, ignorant of the law, thought that "if the free-church Lutherans formulated a confession of faith, nothing would hinder them from seceding."

In favor of the bills presented was, besides the whole press, secular and religious, the "*Vaktaren*" (Watchman)—at that time the chief organ and pillar of the State Church before alluded to in Chapter XII. That paper took the ground "that the state had no right to compel those to remain in the Church who wish to leave it because they could not profess to enter some other denomination acknowledged by the state." And that "such action is a crime against the Church, and if the state, though it may be well meaning, persists therein, it proves itself in reality to be not a support or defender of the Church, but, on the contrary, an opposer of its true interest." Those were plain and strong words, and well might the state say, "Save me from my friends," but the words fell on ears so deaf that they would not hear. At the Diet held in 1882, the leader of the free-church party, Mr. Waldenstrom, referred to in Chapter XI., spoke equally strong words which the Diet was compelled to hear though set against them. He said: "If the state Church understood its own welfare, her leaders would rise as one man, and exclaim: "In the name of God, away with a law, which year after year makes us and our church with her service a contemptible spectacle to all right-minded men." And further, "If under present circumstances antichrist turned up in our land and desired to leave the Lutheran church, his application would be refused; because the right to secede is only granted to those who have embraced other Christian doctrine; and

antichrist could not be expected to embrace any Christian doctrine; he must, therefore, remain a Lutheran." Then "he wondered what Luther would have said about such proceedings," and asked, "When shall the men of the State Church learn to understand what is for her own good? That time seems verily far off. In the mean time do they labor with all their might to convince those who do not yet believe it that the State Church neither is nor intends to be a Christian church."

This is one of the many opinions of prominent men connected with the State Church who corroborate my assertion in Chapter IV., that the institution called a church is not a Christian church. The account, with its context of compulsory retention in the State Church of not only all free-church Lutherans, but also the most ungodly infidels, is from an address delivered at Gothenburg by me as president of the

RELIGIOUS LIBERTY UNION,

and was published entire in the "Dagens Nyheter" ("Daily News") on April 1, 1885.

That Union, which for its object took the same ground as the Nonconformists "Liberation Society" of England, was organized in 1882, November 6, the day when Sweden celebrated the memory of her great king, Gustavus Adolphus, who, on that day, two hundred and fifty years before, fell on the battlefield of Lutzen.

QUESTION OF RIGHT REPEATED.

Like all questions of right, though they may from time to time be stamped down to the ground, yet they will not stay down; so with the right of secession from the State Church by either godly Lutherans or ungodly infidels; the question rose again with renewed and redoubled force at the church convention in 1888, and also at the Diet in 1891.

At the convention, the previous arguments, pro and con, were again presented and reiterated, but still the friends of the measure failed in obtaining a just majority.

At the Diet, however, some necessary and beneficial lessons had been learned by the popular chamber during the elapsed years. Consequently, when Mr. E. J. Ekman, a leading minister of the free-church party, and Mr. J. M. Ericson, editor of the Methodist paper, presented their bills, both with the same object, they (the bills), were, after much deliberation, approved by the committee of law, and recommended to the favorable action of the Diet. And then in 1891 the second chamber distinguished itself above all its previous actions, and took a stride in the way of progress, gratifying to all the right-minded people of the whole country.

It was passed, after considerable opposition, by a majority of one hundred and five against eighty-three. The chief opposer was a priest named Redilius,* who expressed great anxiety about the results of such radical changes.

Both of the bills were quite as radical as the one presented in 1882 by Mr. Arnoldson, an editor, representing the Unitarian element, which bill was then so shamefully defeated.**

But in spite of such majority in favor of allowing the worst as well as the best to leave the State Church, the first chamber, faithful to its well-known reputation of stagnancy, rejected the bill without even putting it to the vote. It is true that nothing better was expected of that body, for the most part composed, as I have said before, of such conservative if not retrograde elements, as well to deserve the appellation of the

*Some districts cannot get weaned from the old custom of choosing priests for the Diet. And, as the law does not forbid them to leave their pastoral duties to meddle in politics and questions of finance and trade, some of them are only too glad to secure a seat in the Diet, so as the better to use their influence in retarding reforms of a religious tendency.

**The bill is again before the Diet this year, presented by Mr. K. G. Carlson, a new member from Gothenburg.

BOURBONS OF SWEDEN.

And yet, in that chamber, sit sometimes as exceptions to the general rule, men of the most liberal and progressive principles, as, for instance, Dr. S. A. Hedlund, of Gothenburg—referred to more particularly in Chapter XVI., under the head of “The Free Press of Sweden.”

To some of the old men of that Diet it must have been with feelings of peculiar chagrin that such reforms were demanded in these days; and to think that the bills should have been presented by several of the formerly despised separatists. No doubt, but many of them wished that they had lived in the seventeenth instead of the latter part of the nineteenth century.

In this case the bills did not contain a definite law to be passed, but only that a memorial should be sent to the king requesting his majesty to send to the Diet a proposition in conformity with the spirit and intent of the two bills. But even in that humble and modest form it was rejected.

EGYPT GLAD OF ISRAEL'S DEPARTURE.

As Egypt, after much resistance, was glad when the children of Israel departed, so may a time come when Sweden will find it most to her interest to let God's people as well as infidels depart from the bondage of her ecclesiastical institutions, where they have been held already nearly as long a time as the Israelites were in Egypt.

In 1877 Bishop Grafstrom very consistently presented a bill at the Diet which proposed that Baptists should be compelled to leave the Church. Perhaps before many years, an equally consistent bill may appear demanding that all infidels and atheists should also be excluded. The Church would still have left within its

bosom besides her faithful adherents, all the thieves, robbers, murderers and other evildoers in the land professing the Lutheran doctrine.

The decisions of the Diets thus far prove what I have often asserted, that the maintenance of the State Church is for political, and not for any spiritual interests.

RELIGIOUS LIBERTY POPULAR.

In the minds of the people the question of religious liberty has made rapid strides since the Baptists set up their banners for that principle in the name of the Lord. Fifty years ago, when a secular daily paper, the "Journal of Commerce" of Gothenburg, came out in a series of articles in favor of the subject, the author almost apologized for doing so. The articles were afterwards published in pamphlet form and the anonymous author at that time did not dare to hope that his views would find any sympathizers among the Swedish people.

CELEBRATION OF THE BIRTH OF GUSTAVUS ADOLPHUS.

Such fears may seem strange among a people who boastingly claim that Gustavus Adolphus fought for religious liberty. He was born December the twentieth, 1594. The tricentenary celebration of his birth took place in December, 1894, in all Lutheran countries and communities.

Whether he fought for religious liberty or not is a question of doubt, and may be answered by some in the affirmative, by others in the negative. Chapter XVIII., on the Thirty Years' War, will throw some light on the question. But, at all events, the certainty remains that neither he, nor his princely coadjutors, nor Luther, nor Calvin, nor Zwingle, nor any of the foremost preachers or influential reformers in Europe, knew, or acted as if

they knew, what religious liberty was. All were persecutors and pretended to believe, if they did not, that by condemning people of different creeds from their own, they were doing great service to God. Melancthon, Bucer, Bullinger, Beza, Farel and Viret all approved the sentence of death passed on Servetus.* Bucer said that "Servetus deserved something worse than death;" and Melancthon, the gentle Melancthon, writing to Calvin, remarks, "in my opinion, your magistrates have acted justly in putting to death a blasphemer, convicted by due process of law;" and in a letter to Bullinger he expressed astonishment "that any one can be found to disapprove of this proceeding; but I have transmitted you a few papers which will sufficiently explain our sentiments."

With the words "our sentiments" is evidently meant, besides his own, Luther's and the other chief leaders. I have mentioned this to show that the principle of persecution in Lutheranism is inborn, natural, and inherited with the system, especially when supported by state power. The aid of that power it has always sought, as Bunsen says: "The alliance of the altar and the throne was held up as the strongest guaranty of the stability of the latter, and the surest pledge of its triumph over democracy, which was depicted as the common enemy of both." These views advanced by the ultra Lutheran party of Prussia, represented by such men as Stahl and Hengstenberg during the middle of this century, serve to solve in part the problem of state and church opposition to the Baptists, who have ever been known to stand for popular rights and liberty versus despotism. And whatever principles swayed the rulers of Prussia were equally acceptable and acted upon by other Lutheran royal confreres.

It would seem that during the decade of 1850-60, the Lutheran priests were as by contagion rampant in

*Mackenzie's Life of Calvin, page 116.

all the countries under their sway; so much carried away by their zeal that they may be said to have enjoyed quite a revival of intolerance, which led Chevalier Bunsen in 1856 to write his

SIGNS OF THE TIMES, OR DANGER TO RELIGIOUS LIBERTY,

in which he expresses his "fears for religious wars unless the progress of the priests can be checked," page 177, and adds, that Germany was in danger of sinking "to the verge of barbarism, almost as much through the contentions and priestly narrow-mindedness of the Lutheran theologians as from the attacks of the Pope and the Jesuits," page 194. Speaking of the hierachal system, he says, "It calumniates toleration as the child of unbelief and indifference and makes war on it in the name of God and the Gospel," page 196.

Mr. Bunsen belonged to the reformed church, and must have felt thankful to God that the Lutheran priests through their royal allies and executioners could not use on his neck the sword, on which he mentions that the words

"BEWARE CALVINIST"

are inscribed; and says it can "be seen at Dresden."

He knew, however, the reason why he escaped. For, he says; "If they do not persecute with the sword like their predecessors it appears to be rather owing to want of power than of will," page 35.

Had the ecclesiastical Lutheran lords, Stahl and Hengstenberg, succeeded in forcing on Prussia their intolerant tenets, there would have been a cry of wailing and of woe heard all over the land similar to what took place in Sweden in those days. "What is Stahl aiming

at?" asks Mr. Bunsen. "The most dangerous form of an absolute state church!" (page 334) which, of course, includes persecution.

ORTHODOX ZEAL.

A Swedish church historian, giving an account of the terrible penalties, even unto death, inflicted during the seventeenth century for non-conformity, says "That they were by no means anything unique for Sweden; but belonged so much more to the whole Lutheran church, and that, according to the records of this (the Swedish) church, the seventeenth century can reasonably be called

"THE ERA OF ORTHODOXY."

So wrote a churchman in Sweden, not in 1675 when nothing better could have been expected, but in 1875.* Not a word of extenuation or excuse for such crimes is offered, although in the reign of Gustavus Adolphus, in the year 1617, or one year before the commencement of the war for the so-called religious liberty, death was decreed by law if non-Lutherans did not leave the country.

It follows as a consequence of such sentiments, that the Catholic Church was most orthodox in the time of the inquisition under Philip II., and that the Christian church was least orthodox in the times of the apostles and primitive Christians.

REWARD OF BISHOPRICS.

It has been the custom in Sweden during the last half of this century, and perhaps before, to bestow bishoprics on all narrow-minded ecclesiastical writers, whether of religious periodicals, essays, papers, or his-

*Cornelius' Church History, page 165.

tories. All the three editors of the "Kyrko-Tidning" ("Church News"), Sundberg, Bring, and Flensburg, became bishops. Both editors of "Tidskrift for Christlig Tro Och Bildning," Ullman and Scheele, became bishops—not to mention several others, as Thomander, Landgren and Reuterdahl, the latter also a church historian, embracing in his work the whole Christian church; and so, according to precedents, Professor Cornelius, the writer above quoted, also became bishop. If he was promoted for attributing to "Orthodox Zeal" the most severe persecutions ever enacted in Sweden, or for calling that age in which they occurred, an "Era of Orthodoxy," or for any other ecclesiastical views, considered by the rulers of Sweden as meritorious, I will leave for others to determine. I will say, however, that his account of the Baptists in Sweden is erroneous, being founded probably on hearsay instead of truth.

DOCTOR ARMITAGE ON SWEDEN'S DISSENTER LAWS.

In his "History of the Baptists," he says, concerning those laws, very aptly, that, "Under the pretense of relief, it (the Government) made a Dissenter Law in 1860, full of obnoxious restrictions, and in 1873 amended it, under the further pretense of removing them; but still it exacts from them conditions to which they cannot yield and retain their self-respect."

And further he says: "By a comical construction of the law, the State holds them all as members of the State Church, unless they comply with these provisions," and "Thus keeping a clear head and clean hands, it is a matter of indifference to them whether the law counts them in or out of the State Church."*

*Armitage's Hist. of the Baptists, revised edition of 1893, pp. 454, 455.

CHAPTER XVI.

THE RELIGIOUS LIBERTY QUESTION.

(Continued.)

"Whoever promotes oppression of conscience and mental slavery, is working for Jesuitism, and as much as in him lies, for the downfall and destruction of his own church and nation. But if he be a Protestant, he deserves a double measure of our abhorrence or compassion."

Bunsen.

EARLY TOLERATION ACTS ATTEMPTED.

Owing to the violent persecutions against the Lutheran separatists during the early part of the decade of 1840 and 1850, a pious member of the Diet, Mr. Jons Palmquist, eldest brother of the three mentioned, had the temerity, at the Diet of 1844, to present a bill of Toleration for the persecuted Christians! But it was received with such a storm of opposition, that nothing came of it. Still, it is possible that it might have given occasion to the appearance of the articles on religious liberty, which, during the same year, appeared in the Gothenburg Journal of Commerce, mentioned in the previous chapter.

A ROYAL ATTEMPT.

Strange as it may appear, King Oscar I., in the opening speech of the Diet, on October 17, 1856 (no doubt urged thereto by the petitions and demonstrations of the freer nations of the civilized world) presented the following proposition:

"Toleration, founded on individual, immovable conviction, and respect for the religious faith of others, belongs to the essence of the Protestant Church, and ought to be accepted among a people whose heroic king, Gustavus Adolphus, by brilliant victories and the sacrifice of his life, laid the foundation of freedom of thought in Central Europe. Those laws, therefore, which hinder religious liberty and freedom of worship, ought to be abolished, and the general law be brought into agreement with the sixteenth section of the constitution."*

This speech, like a flash of lightning, flew all over Europe and the United States, as well as over Sweden, causing the friends of religious liberty to hope that at last some toleration act would be the result. To expect religious liberty and freedom of worship in accordance with the Constitution, though those words were mentioned, no one could or did expect. The suffering, hunted and imprisoned Lutherans and Baptists in Sweden had certainly their hopes raised high, but these were, alas! soon to be dashed to the ground. For, as in 1844, so in 1856, the temper of the Diet was hostile to any attempts to ameliorate the conditions of those who did not conform in every particular to the rule of the State Church. Yet some concessions were made to the members of the establishment so that some time afterwards they could, with certain restrictions, meet in private houses to edify one another with reading or praying.

*The words of that section will be quoted farther on under the head of "Constitutional Religious Liberty."

GRACIOUS EDICT OF OSCAR I.

In order that the reader may get a clear idea of the mountain-born mouse brought forth to the light of the civilized world, I will give the whole statute as published at the Court of Stockholm, October twentieth, 1858, the translation of which into English was published by Mrs. M. F. Anderson in her account of the Baptists in Sweden.

"We, Oscar, by the grace of God, etc., make known that we, in conjunction with the States of the Kingdom, have resolved, while abolishing the royal placard against religious meetings of January 12th, 1726, and what in other respects has been enacted on the subject, to make the following decree:

"Members of the Evangelical Lutheran Church shall not be prohibited to meet for social devotional exercises, even though the priests are not present to conduct them. But such meetings may not take place without special permission, during the time when public services of the State Church are being held. Neither shall admittance to such meetings, as cannot be considered family worship, be denied the parish priest, members of church council, or the public authorities in the region; which last-named authorities, in case of any unlawfulness or disorder, are empowered to break up the meeting. Should there stand up any one who is not a priest, or duly authorized by the ecclesiastical laws, to preach at such meetings, and deliver religious discourses which are considered as teaching separation from the Established Church order, or a disregard for the public services of the Established Church order, or to the undermining of the sacredness of religion, the Church Council are authorized to forbid him to stand up, in the parish, in the above-named capacity. He that appoints such a meeting as has been mentioned, at a time when it may not take place or at such a time opens his house for such meetings, or fails to obey the Church Council's prohibition against exer-

cising the functions of a teacher, shall be compelled to pay a fine of from fifty to three hundred rix-dollars, which sum is to be divided between the accuser and the poor of the parish. If the person fined is not able to pay the fine, the sentence shall be reversed to imprisonment, on the same principles which are valid for changing fines according to the chapter of execution."

COMMENTS ON THE IGNOBLE STATUTE.

Mr. Wiberg, in commenting on that decree, wrote: "By the enactment of this law, the power to prevent religious meetings is placed much more in the hands of the priests than heretofore. The parish priest is always the chairman of the Church Council, which consists of only a few members, who are selected by the priest himself. Thus the word of the priest is almost invariably the law by which the others are governed. The priest has only to "consider" a discourse as leading to a separation from the State Church to be empowered to forbid any meetings being held in his parish, to subject them to the above-named fine, or in case of inability to pay, imprisonment."

COMMENT BY THE LONDON "FREEMAN."

After referring to the persecutions in Sweden and Denmark at that time, The Freeman says: "The persistency and bitterness with which these humble Christians are hunted from the hiding places in which they meet to worship God, remind us of the days of the Restoration, of the Puritans, and of the Covenanters. Lutheran Europe is now fighting the same battle against the rights of Christ and His people which was unsuccessfully fought hundreds of years ago by the Anglican Church. But it will, we trust, be briefer and less bloody."

"In Sweden the imposing flourish of toleration in the King's late speech, which deceived our hope for a moment, already proves but a hollow sound. The Ministerial measure has been brought forward, and barely proposes to soften the rigor of the existing laws and penalties against dissent, without touching their principle, but rather fortifying it with a number of compensating provisions on the other side."

Such was the final issue of that bombastic speech at the opening of the Diet, which, for its bringing forth to the birth, required two whole years after its royal conception. Truly can it be said in this case,

THE MOUNTAIN BROUGHT FORTH A MOUSE.

It seems from the statute as thus promulgated, or the restrictions referred to, that the Swedish Lutheran Evangelical Government in 1858 was more intolerant of its own God-fearing members than the French Catholic government was of Protestant dissenters in the sixteenth century. For, in a letter which the preacher Sebville wrote to the Chevalier Anemond de Coct, dated Grenoble, December 28, 1524,* he says: "I am forbidden to preach on pain of death. We may meet in secret to confer together on the Gospel, and nothing is said; but we may not speak publicly except to be burnt."**

By the words "nothing is said," it is evident that the authorities were aware of such meetings.

To think of a church that claims to be Christian, Protestant and evangelical as well as Lutheran, having ever forbidden its members the privilege accorded to them in the above statute, is such a shameful admission of its non-Christian character as could ever be produced,

*That was 334 years before the Royal Edict of Oscar I. was issued, and three years before Gustavus Vasa decreed that all Swedes should be Lutherans.

**Waddington's Congregational History, page 386.

even if the other proofs presented in Chapter IV. should be considered insufficient.

At that time, the Diet was composed of the four houses or states—the nobles, clergy, burghers, and peasants. The two first mentioned represented always stagnation, while on the two latter depended the nation's hope; but nothing could be done without the affirmative votes of three states.

This cumbrous state of legislation was the cause of Sweden's crab-like progress in civil as well as religious matters.

Owing to the petitions and protestations of the civilized world, the punishment of exile for apostacy from the Lutheran creed was about the same time abolished.

In view of the sad failure of King Oscar's proposition, I may say that if he had manifested the determination of will that characterized Gustavus Vasa, and let the priest-ridden Diet know that he would sooner abdicate than rule over a people who were denied their most natural rights in their worship of God, and denied by a Diet of whom not one in a hundred represented the people—a Diet which, by its priestly prejudices and bigotry, brought such a disgrace on his adopted country, had he taken such a bold stand, letting the people know that it was the Diet that hindered him in his desires for toleration and reform, the whole country would have risen as one man, to clamor for a new representative system, which question had already then been during many years agitated and discussed by the press and the people. And it was well known that but for the Diet, the reform would have been accepted and become the law of the land. But being a question of constitutional change, it required the majority of all the four states to pass such a bill.

To expect the nobles and priests to favor it was like asking them to cut off their own hands or fingers. Yet it was with the determination of his son, Charles XV., accepted in 1865. He was a popular king, and with the help of the people would have known how to quell and

curb both nobles and priests if they had dared to oppose him. It is said that, being questioned what he would do if the nobles and priests opposed his reform proposition, he answered that "he would make so many new noblemen as would be required for a majority in their house, and as for the priests, in such case, he would send them to —."

Being head of the church, he might have thought himself entitled to dispose of them in such a way. If the saying was not true, it was still characteristic of the man. His father, Oscar I., was, however, neither so bold nor popular, and the great flourish of great words resulted in a deplorable fizzle, or a contemptuous act. But it must also be considered that he had reasons on personal grounds why he would not press his proposition on the Diet too strongly. Josephine, his royal consort, a very noble woman, was a Catholic, and the opposition party might have hinted at, and perhaps did, that he desired to favor her and her co-religionists.

THE FREE PRESS OF SWEDEN

has, during the last fifty years, been a great instrument in the hands of God in promoting free religion. Almost every paper has advocated religious liberty, and especially the leading papers in the greatest cities of the country. They did indeed

"Help us save free conscience from the paw
Of hireling wolves, whose gospel is their maw."
—Milton.

Honorable mention must especially be made of Gothenburg's "Handel's Tidning" and Stockholm's "Af-tonblad." To the aged and in politics, war-worn editor of the former, Doctor Hedlund, was sent in 1894, a deputation from the Baptist Conference, which then met at Gothenburg, to thank him for his many services in

favor of the Baptist cause and religious freedom generally. I shall never forget nor cease to be grateful for the many kind services he did for the struggling infant Church of Gothenburg at a time when the priests came swooping down on her, like hawks on a dove. And yet he, and nearly all the representatives of the press, are of Unitarian predilections, so that between them and the priests is very little sympathy; the latter calling the editors of the press "Antichrists." But that is an appellation that they give freely to all who oppose them, whether Unitarians or Baptists.

It is a providential and remarkable fact that, while the Christian Lutherans, until of late, have been the greatest opposers of the Baptists and religious liberty, the so-called infidel Unitarians have mostly proved friendly to our cause in Sweden.

Some honorable exceptions I have already mentioned, and their names deserve to be recorded, viz., Hammar, Ahnfelt, Nymanson, and Bergman, all in Skone. Only a few of the older ones could be mentioned, whereas now there are hundreds in all parts of the country, truly pious priests who are on terms of friendship with the dissenters, and even preach in their pulpits.

CONSTITUTIONAL RELIGIOUS LIBERTY.

After all the previous accounts, it may seem strange to be informed that since 1809, in accordance with the Swedish constitution religious liberty has been granted to the Swedes, as plain and distinct as to any people in the world. But Kings and authorities have purposely misconstrued every word of it; it has been quoted thousands of times in favor of religious liberty, but all in vain. It reads thus: "The King shall not coerce anybody's conscience or allow it to be coerced (or violated), but protect every one in the free exercise of his religion, pro-

vided the peace of the community is not disturbed or general scandal caused thereby." Such is the sixteenth article of the Swedish constitution, and no legislators could make it any more plain. And yet to this day it has been a dead letter, and the article trampled under foot by unjust, illogical and senseless misconstructions.

"Certain it is," writes Mr. Ahnfelt, the dean before quoted, "that the Swedes have, according to law, religious liberty, but equally certain is it that both the legislative and executive powers ignore such law." Dr. Reutterdahl, afterwards archbishop, commenting on it, said it was only a "fine guidepost (or ideal) that a Swedish King should have before his eyes."^{*}

The Baptists, in their petition to Charles XV., in 1861, referring to the same constitutional article as one of the reasons why they expected some favorable attention to their request, received after a long time the following illogical answer, drawn up by the Attorney General:

"If that article which contains a limit to the power of the King could also be considered as limiting the powers of the legislature, then it will still belong to them and to nobody else to judge of in what measure the proclamation of strange doctrines may be considered dangerous for the peace of the community or cause general scandal."

That, and the following part of the unjust answer, showed plainly that the government had no sincere disposition or intention to promote toleration, at least so far as Baptists were concerned; proving the truth of the poet, who said that

"It is the curse of kings to be attended
By slaves that take their humors for a warrant
To break within the bloody house of life,
And on the winking of authority,
To understand a law."

—Shakespeare.

*In Swedish "Vackra anvisningar." See "Kyrko-Vannen."

Here it may be asked, did not those narrow-minded state and church dignitaries know what was the real purport or intentions of the legislators who in 1809 framed the constitution, whether they meant religious liberty or a sham? Yes! verily they did know! but it did not answer their political purposes and persecuting propensities to acknowledge it.

When Professor Reuterdahl, D. D., before referred to, had his attention called to the spirit as well as letter of the legislators, he had the audacity to say in a pamphlet "that the sixteenth article should not be interpreted in accordance with the incontestable meaning of the men who framed the law, but according to the connection of the words with history and anterior laws."*

Dr. Hammar, editor of the "Church Friend," in his comments on such Jesuitical and Machiavellian interpretation, remarks: "That is, if the law says, every one shall be protected in the free exercise of his religion, and older laws prescribed banishment for such exercise, then it would follow, that the protection should consist in banishment." And yet

"GREAT IS DIANA,"

and great were all these men. So great was the last-named interpreter of a plain constitutional law, that the King, Charles XV., called him to his Cabinet as ecclesiastical councillor; and later elevated him to the archepiscopal chair.

Having presented a few of the many incongruous interpretations of the article in question, it will seem astonishing how, in a serious lawsuit, involving the banishment of seven Catholics, the district attorney at Stockholm, the public prosecutor in the case, Sergeant Bajur, pleaded with reference to the same law.

* "The Concerns of the Church" (De Kyrkliga Angelagenheterna").

LUMINOUS LEGAL LORE.

"Although, according to the sixteenth article, religious liberty is granted to all Swedes with the exception of the King, the successor to the throne, and the civil officials, and I consequently act contrary to the constitution of the land when I accuse the parties of being guilty concerning the crime laid to their charge, and, therefore adjudge them to exile; yet, as it has been shown that all prosecuting attorneys have acted in the same way, and their decisions have been confirmed by the sentences of not only the Court of Appeals, but also of the Supreme Court; therefore, I demand, though contrary to the determinate and plain words of the constitution (which the states of the Diet during forty-three years have not yet been willing to either see or understand), that the accused be banished; and that on account of a law which by the constitution was abolished forty-three years ago."

Words would only be wasted in reflection on such puerile jurisprudence.

Many cases could be mentioned where the judgments pronounced against Christians have been even more illogical and illegal.

The wonder in this case was that the prosecutor himself was not banished for daring to reflect on the ability of the Diet, as in the time of Gustavus IV., a philosopher by the name of Thorild was banished for proposing in a humorous way the overthrow of the whole four states of the Diet, on account of their incompetency to legislate for the benefit of the land.*

Of those men who so liberally favored the principles of religious liberty in 1809, no speakers could better express the true sentiments of the Diet than two bishops and one doctor of divinity. Their names deserve to be recorded. They were Rosenstein, Bjurbäck, and Wick-

*Hofberg's Biographical Lexicon. See Thorild.

man. One of them, Bishop Bjurbäck, even went so far as to say: "I wish that the sixteenth article of the proposed constitution might be altogether expunged, for it appears only as an echo from barbarian times, a relic only for ornament; not for necessity. The first principles and conceptions of the eternal laws of nature, incontrovertible to all common sense and human sentiment, appear to me not to require any sanction of written law."

What a contrast between those noble words and the wretched nonsense which has been expressed at the Swedish Diets during these last fifty years by bishops of another stamp and nature. The former were of course members of the state of the clergy; one of the four states that composed the Diet.

It may seem strange that such liberal sentiments were expressed by those and most of the other men of the Diet during the early part of this century; but it must be remembered that nearly all of northern Europe was given up to indifference of all religions during those and the preceding years. And in Sweden there were no dissenters at that time to claim any religious liberty; besides, the dreaded Baptists had not even been heard of. The so-called freethinking elements of France, Germany, and England, which had been so generally received in those countries immediately after the French Revolution, had found their way also to Sweden and Denmark, and were especially embraced by the higher classes and men of learning.

FROM "THE SIGNS OF THE TIMES."

Chevalier Bunsen, probably in consideration of similar difficulties in Prussia as have been mentioned about Sweden, says in his treatise of the above title, page 237: "It is singular in countries where intolerance has had its sway, how difficult it is to make the plainest law granting Religious Liberty to be of any use; it is a dead letter."

To enable a people to derive any benefit from such "plain law" he mentions six different conditional concomitants as requirements for making "the plainest law" of any validity.

Very truly has Zephaniah said: "They have done violence to the law;" "but," he adds, "the unjust knoweth no shame."

The reader after having perused this chapter, will recognize the truth of Mr. Bunsen's very apt observations, and how remarkably well it illustrates the case in Sweden to the end of the nineteenth century.

BUNGLING BLUNDERS IN LEGISLATION.

Such may be called the crude and crooked efforts made by the Diet to legislate for Christian dissenters during these last forty years. Their motley measures stintedly meted out in the form and name of dissenter laws, have not met with approbation of right-minded men in either church or state, any more than of the Baptists. Thus the Burghers, one of the four states composing the Diet, voted against the first and flimsy effort in 1860. One of the leaders of that state, the well-known author, August Blanche, condemned it in the strongest terms as "barbarian."

Per Nymanson, a priest of uncommon prominence, said of a later effort: "When did you ever hear the like of such law, and yet one must suppose that it is meant in earnest, though anything similar is unheard of."* And a writer in another paper said of one of the progenies: "It is vain to suppose that the law will in any case solve this great and important question."

The editor of the "Daily News," one of the best papers in Stockholm, said of the last product of 1868, since which time no change has been made: "So long as the state church can persecute those who publicly make

*This is the same Per Nymanson as is mentioned in Chapter XI.

known or preach their religious views, so long is there no religious liberty."

And the state or the state church, for they are both the same thing, "they are not twain, but one flesh," can thus persecute unto this day whenever it pleases. Now, for fear of the people, as in the time of Herod, they may not please to indulge in their legal rights, so much as before.

I have quoted the above because the State Church party has persistently blamed the Baptists as unreasonable and rebellious spirits, because they would not conform to a law that it was hoped would give some credit to a country that had been so long disgraced before the world for its intolerance.

Some Lutheran priests to this day endeavor to apologize for or palliate the persecutions that were inflicted on dissenters. That such should be the case in Sweden is natural enough, but that any among the so-called Mission Covenant preachers in this country (men whose confreres in Sweden have suffered nearly as much as the Baptists) should do so and publish the same, witnesseth only against themselves, that if they had the power they would walk in the ways of their Church Fathers, Luther and Melancthon, and their Church Mother Svea.

But we find that the same has been the case concerning the Protestant inquisitorial persecutions of the Baptists in the time of Zwingle, which were approved by him.

Concerning those ill-doings, Dr. Armitage, in his "History of the Baptists," page 332, says: "All sorts of flimsy pleas have been created to cover these barbarities, but their

"BLOODSTAINS WILL NOT OUT."

If the "flimsy pleas" did not avail to take away the "bloodstains" of the sixteenth century, much less will they serve the objects and designs of curry-favoring

preachers of these days in removing the stigma of the barbarities indulged in by the Swedish Government during the middle part of the nineteenth century.

SENECA VARNISHING NERO.

Such efforts are like a Seneca lending his pen to conceal or varnish the worst crimes of his former beloved pupil, Nero. But it did not save him from falling a prey to the cruel monster, nor the monstrous tyrant himself from the conspiracy of Galba.

LIBERAL EFFORTS IN 1862.

Besides the before-mentioned acts and efforts to bring about some toleration or more satisfactory liberty of worship, two bills were presented in 1862—one by Judge Henschen, the other by Mr. Rosenquist, both members of the Burghers' state—the only progressive party of the four states of the old slow-coach Diet. Both of these champions for reasonable liberty, having found how futile and ill-suited for the purpose the obnoxious and deceitful dissenter law of 1860 had practically proved to be, prepared more equitable measures in the hope of having one of them passed. But neither government nor a majority of the Diet were prepared in those years to lend a listening ear to any bill or measure of a liberal tendency. Nor were they at that time willing to acknowledge that their puny and paltry episcopally conceived and royally nourished off-spring of policy should so soon be opprobriously stamped as abortive for all future purposes. Yet, six years afterwards, they were compelled with much chagrin and little grace to swallow the bitter pill; and as an effect of that, they have felt indisposed ever since.

The law of 1868, however, as before stated, has not proved to be a boon or benefit to Baptists or other dis-

senters, as the opposers to it feared it might be. It is by the express diction of that law, left in the hands of the priests and their willing tools to harass and persecute as inclination and policy suggest from time to time, in accordance with the disgraceful proceeding mentioned in the last part of Chapter XIII. Neither of the pastors of the First Baptist Churches at Gothenburg or Stockholm has any more right to preach or hold meetings than the parties mentioned in that case. Yea, every Baptist preacher in the land is liable to be a victim of the same legal prohibition.

NAPOLEON ON RELIGIOUS LIBERTY.

It is a remarkable fact worthy of special notice, that up to the present time not a single Protestant monarch of continental Europe has ever advocated and adopted the principle of religious liberty,* while in Catholic Italy during the latter part of this century and in Catholic France, about a hundred years ago, religious liberty was granted so long as the great warrior ruled that land.

An article from the "Examiner," October 22, 1896, in connection with the Emperor's views on the subject, as well as those of Portalis, his minister of public worship, is worthy of being fully transferred to this part of the history.

"There is some reason to fear that Napoleon was not very much of a saint; but the keenness and penetration of his intellect have never been disparaged. The Code which bears his name attests the breadth and clearness of his views as to the scope of law. He had the wisdom to see what few rulers before his time had seen, the folly of undertaking to constrain by law the thinking and believing of men. He saw the measureless folly of driving from the country an industrious farmer, an ingenious mechanic, an enterprising merchant, a prosper-

*William, Prince of Orange, may be an exception.

ous manufacturer—creators of wealth, who brought prosperity to multitudes of people, because their religious belief did not accord with that of the rulers of the State. He recognized the absurdity of refusing to allow a man to serve the country in a civil or military capacity because he happened to be a Calvinist, a Lutheran, a Huguenot, or a Jew. Over against his undeniable crimes, history will take pleasure in placing the fact that he never persecuted for religious belief, that he removed the disability under which the Jews had labored in France, that he was the first ruler to give religious liberty to the Jews in Germany, and that he restored to the Huguenots all the rights and privileges of which they had been deprived by the infamous revocation of the Edict of Nantes.

His Minister of Public Worship, Portalis, presented a report to the First Consul in 1802, which has recently been published for the first time, a summary of which is given by Baird in "The Huguenots and the Revocation of the Edict of Nantes." In common and secular affairs, said the minister, the will of the majority should rule, but not in worship and doctrine. Protestants, although a minority, are entitled to protection and independence the more especially as they have been everywhere the champions of liberal principles, and have promoted education, investigation, science. But, while they should be protected in the enjoyment of their worship, the Minister held that, being but a small majority, they should not claim pecuniary support from the government, and, on the other hand, they should be left in the enjoyment of absolute liberty in the control of their internal affairs.

Most unwisely, the Protestant bodies were not willing to purchase absolute independence at the price of self-support. They appealed to the Government for such a union of Church with State as should assure their churches pecuniary support from the latter. This wish Napoleon gladly granted, as it gave to him the same control over the Protestants which he had already over the Roman Catholics. Accordingly the reformed churches

of France, like the Roman Catholics, the Jews and Mohammedans of Algiers, have received support from the State up to this time.

After the coronation of Napoleon the deputies of the Protestant churches waited upon him with an address of congratulation and thanks. In his response, the Emperor expressed sentiments which will be remembered with honor long after the brilliancy of his victories shall have become dimmed by time and the changing sentiments of men. "I am desirous," he said, "that it should be known that my intention and my firm purpose is to maintain religious liberty. The domain of law ends where begins the indefinite domain of conscience. The law and the monarch can do nothing against that liberty. Such are my principles, and the principles of my nation; if any one of my blood, succeeding me, were to forget the oath I have taken, and, deceived by the suggestion of a perverted conscience, were to violate it, I devote him to public condemnation."*

Thus, so far as religious liberty was concerned, the Emperor was far in advance of the beliefs and the conditions then prevalent in Europe."

And to Portalis must be accorded the praise of being the first Minister of a Royal Cabinet in continental Europe, who has officially declared himself in favor of religious liberty.

*So should Oscar I. have spoken in 1856, and acted accordingly.

CHAPTER XVII.

THE THIRTY YEARS' WAR.

"My kingdom is not of
this world: if my king-
dom were of this world
then would my serv-
ants fight, that I
should not be deliv-
ered to the Jews."

—Jesus.

PRELIMINARY REMARKS.

To some persons it is yet an unsolved problem what were the chief motives that induced Gustavus Adolphus to take part in that ungodly war. It may, therefore be interesting, as well as necessary, to present before the minds of impartial readers certain historical facts in connection with the subject.

A subject so closely connected with the question of religious liberty that it ought to be presented in this aspect before the readers, most of whom will, no doubt, prove to be Baptists, who, as a denomination, have ever by word and pen struggled for and advocated the Heaven-inspired principle of freedom to worship God.

The reader will observe that in these chapters about the war, as well as throughout the work, where any opinions have been expressed or assertions made, though unfavorable to the spirit and theory of State Church Lutheranism, they have always been substantiated by references to well-known historians.

SOME FACTS ABOUT THE WAR.

Queen Christina, the King's daughter, though a volatile and frivolous woman, yet nevertheless, one of the most learned and intelligent of Europe's sovereigns, could never believe that the object for which her father fought was chiefly religious liberty. She knew how he encouraged persecution even unto death, in his own country, and that during his reign three Swedes, who had secretly become Catholics, were beheaded in the year 1624; and how another suffered the same fate in 1619, for having embraced Jewish doctrines and spoken blasphemous words about Christ.*

To her it seemed strange that while the King should claim religious liberty for the Germans, he would not grant it to his own subjects.

She scorned the manifold tricks and cunning insincerity of all engaged in the deceptive statecraft of diplomacy, in which truth has no place and words are only used to cover up the thoughts and lead the victims astray. She despised such intrigues and methods so much more when hypocritically advanced in favor of Christ's religion, of one name or another, under the cloak of which the vilest self-interested politics were carried out.

During the war, while the Danish King Christian IV. helped the protestant princes and was defeated, Gustavus Adolphus took no part in it. And when he concluded to engage in that war, twelve years after it broke out, the Danish King, excused perhaps by treaty, abstained from any part he might have taken, and "from jealousy" did "all in his power to hinder the progress of the Swedish arms."**

The question ever uppermost in the minds of those Kings was, which of them should be the greatest.

And before the close of the war, or in 1643, a part

*Cornelius' History, pp. 165, 198.

**Schiller's History of the War, page 359.

of the Swedish army, ostensibly raised to fight the Catholics, were, under the leadership of General Torstenson, brought suddenly and secretly against protestant Denmark.

Schiller says, "Matters were in fact arrived at last to that extremity that the war was prosecuted merely for the purpose of furnishing food and employment to the troops; that good winter quarters formed the subject of contention; and that success in this point was more valued than a decisive victory. But now the provinces of Germany were almost all exhausted and laid waste. They were wholly destitute of provisions, horses and men which in Holstein (Denmark) were to be found in profusion."**

In that war neither protestant England nor Holland, as nations, took any part, though some volunteers were enlisted chiefly from Scotland.

In that war Catholic France, through its ultra-Catholic Cardinal and Regent (Richelieu) entered into a treaty with Gustavus Adolphus and paid subsidies for the war expenses of the Swedish army, amounting to four hundred thousand riks dollars a year, as long as the war lasted,** and finally declared open war against the Emperor of the same faith, when his successes seemed too great.

During that war, "the Turks, the enemies of Christianity, sought friendship with the defender of the Christian faith."

"The Tartars sent him their congratulations; and the Czar of Russia (Catholic Russia) arranged festivals in celebration of his victories won over the German Catholics, and offered his army to assist him; and at the Holy Sepulchre prayers were offered for the success of his arms.***

*For further reasons for the attack on Denmark, see History of the War, page 360.

**Schiller says, 400,000 Dollars.

***Hofberg's Biographical Lexicon, see Gustaf Adolph.

Furthermore, strange as it may appear, the Pope himself was secretly pleased with the moderate success of the protestant king. Why so? Because it was contrary to his interest and dangerous for his own safety, that the Austro-German Emperor Ferdinand, with his ambitious designs and aspirations to universal empire, should become too powerful in Europe, fearing that he would, like Henry VIII., proclaim himself head of the church, and use the Pope as a mere tool in his hands. "And thus it becomes intelligible how the Pope should first combine with Austria for the destruction of heresy and then conspire with these very heretics for the destruction of Austria."*

Referring to the double character, as well as to the double dealing of the Pope, in his capacity as church ruler on one hand and state ruler on the other, the historian remarks how "Strangely blended are the threads of human affairs!"

In view of the preceding, one may reasonably assert that the whole war, from beginning to end, was chiefly a matter of policy, with religion for pretext, and without a particle of principle in it. The only exception was in 1618, when the war first broke out in Bohemia on religious account.

The state of Europe with its bewildering and entangling alliances, was so complicated with abstruse and intricate questions that to both parties it seemed most expedient, in order to promote their ends, to hoodwink and stir up the masses of ignorant subjects by calling it a war for their respective religions.

"Each party maintained that every step taken by its opponent was an infraction of the peace, while of every movement of its own, it was asserted that it was essential to its maintenance. Yet, all the measures of the Catholics did not, as their opponents alleged, proceed from a spirit of encroachment—many of them were the

*"Thirty Years' War," page 91.

necessary precautions of self-defence. The Protestants had shown unequivocally enough what the Romanists might expect if they were unfortunate enough to become the weaker party. The greediness of the former for the property of the church, gave no reason to expect indulgence—their bitter hatred left no hope of magnanimity or forbearance.”*

Very naturally, as according to Schiller, “nothing but political considerations could have driven the Protestant Rulers to espouse the reformation,” so the same motives made them go to war “to defend what they had thus espoused.”

“Princes fought in self-defence or for aggrandizement, while religious enthusiasm recruited their armies and opened to them the treasures of their subjects. Of the multitude who flocked to their standards, such as were not lured by the hope of plunder, imagined they were fighting for the truth, while in fact they were shedding their blood for the personal objects of their princes.”**

“Had not Charles V., in the intoxication of success, made an attack on the independence of the German States, a Protestant league would scarcely have rushed to arms in defence of freedom of belief.”***

Besides the “political considerations” above referred to, as inducing them to embrace the reformation, there was, as the same historian says, “The charm of independence, the rich plunder of monastic institutions, made the reformation attractive in the eyes of princes, and tended not a little to strengthen their inward convictions.”

So much of spoils was taken by Gustavus Vasa that, as historians say, his cellars were literally filled with silver; and, of course, his noblemen and adherents took their share of the confiscated property.

*Schiller's History of the War, page 21.

**Ibid. Pages 282, 283.

***Schiller's History of the War. Page 7.

SELFISH MOTIVES OF THE GERMAN PRINCES.

With regard to Gustavus Adolphus, no mercenary motives can be laid to his charge, but, both he and Oxenstjerna had to make promises of land possessions, fiefs, and bishoprics from the conquered countries to the German princes in order to encourage them to hold out in a war of their own. Their demands were sometimes shameful, but from public policy had to be complied with, and, "What prudence had suggested to the king, necessity now prescribed to his successor. If it was his object to continue the war, he must be ready to divide the spoil among the allies, and promise them advantages from the confusion which it was his object to continue. Thus he promised to the Landgrave of Hesse the abbacies of Paderborn, Corvey, Munster, and Fulda; to Duke Bernard of Weimar the Franconian bishoprics; to the Duke of Wirtemberg the ecclesiastical domains, and the Austrian countries lying within his territories, all under the title of fiefs of Sweden. This spectacle, so strange and so dishonorable to the German character, surprised the chancellor, who found it difficult to repress his contempt, and on one occasion exclaimed. "Let it be writ, in our records for an everlasting memorial, that a German prince made such a request of a Swedish nobleman, and that the Swedish nobleman granted it to the German upon German ground."*

"The other allied princes received proofs, though at a later period, of the gratitude of Sweden, which, however, she dispensed at little cost to herself."

"Impartiality, the most sacred obligation of the historian, here compels us," says Schiller, "to an admission not much to the honor of the champions of German liberty. However, the Protestant princes might boast of the justice of their cause, and the sincerity of their conviction, still the motives from which they acted were

*Schiller's History, page 283.

selfish enough; and the desire of stripping others of their possessions had at least as great a share in the commencement of hostilities as the fear of being deprived of their own. Gustavus soon found that he might reckon much more on these selfish motives than on their patriotic zeal, and did not fail to avail himself of them. Each of his confederates received from him the promise of some possession, either wrested or to be afterward taken from the enemy.”*

If those selfish motives referred to were greater than the confederates' patriotic zeal, they no doubt were greater than their zeal for Lutheranism or religious liberty. Gustavus does not at this period seem to appeal to their nobler natures, if they had any, and let them understand that he had come to assist them in the free exercise of their adopted new religion, and not to enrich them with the enemy's spoils. Noble words to such effect he did say to the professors and students on entering Wittenberg, shortly after his arrival in Germany.—“From you, we Swedes have received the light of the Gospel; and as a proof of our gratitude we have now come to protect you against the prince of darkness and his adherents.”**

On account of the assertion before made, viz., that the war, though ostensibly for religious liberty, was chiefly a matter of policy, I find it necessary, in order to support such views, to digress somewhat from the purport of this work.

FRYXELL ON GUSTAVUS ADOLPHIUS.

As one proof of such assertion, I will state what Mr. Fryxell, Sweden's most impartial and reliable historian, wrote. After mentioning the unjust intrigue and design formed “between Sweden and Poland to plunder and cut

*Thirty Years' War. Pages 282, 283.

**Almquist's Catechism, supplement.

up Russia into pieces,"* alluding to the thirty years' war; he says, "how likewise Sweden and France provoked the German States against one another, that they themselves might be profited or enriched at the expense of all. In neither case did I," says Mr. Fryxell, "cover up my conviction about the ignoble policy Sweden carried out in those days."**

But after all expressions of such impartial historical views, it is probable that the great historian, succumbing to the exigencies of the times, while the bi-centenary celebrations of the death of Gustavus Adolphus were yet fresh in the minds of the people, wrote more favorably about the hero than unvarnished truths would warrant. The publisher of his "History's History" says in a note, page 52, that in his later days Fryxell said many times, "I should not now write the history of Gustavus Adolphus as I wrote it in 1833, but he should still be presented as a royal hero and a great man, as he also was."

REAL REASONS FOR THE WAR.

Leaving out all questions of pretended danger to the exercise of the Lutheran religion in Sweden or other countries, Gustavus Adolphus had, as a king, certain, if not ambitious, at any rate political reasons for engaging in a war against an insulting emperor, who would not even recognize his royal title; and who was ever stirring up the ill feelings of Sigismund, the Catholic King of Poland, to revolt and rise against his cousin, the Swedish King.*** Only inferiority and weakness kept Sigismund in his place with all the moral aid and support of the Emperor Ferdinand, who might, if successful in Ger-

*Yes, "plunder" is the word. In Swedish, "plundra."

**Min Historias Historia. Pages 62, 63.

***Gustavus Adolphus was the son of Charles IX. and Sigismund of John III., both kings of Sweden and sons of Gustavus Vasa. Singularly enough, the two grandsons of the latter died during the same year, 1632.

many, have sent his troops to assist Sigismund against Sweden.*

FAREWELL ADDRESS OF GUSTAVUS ADOLPHUS.

The very touching address of the king, at his departure from Sweden, delivered before the assembled States, refers to this matter as the real reason for the war.

"Not lightly or wantonly," said he, "I am about to involve myself in this new and dangerous war. God is my witness that I do not fight to gratify my own ambition. But the emperor has wronged me most shamefully in the person of my ambassadors. He has supported my enemies, persecuted my friends and brethren, trampled my religion in the dust, and even stretched his revengeful arm against my crown. The oppressed states of Germany call loudly for aid, which, by God's help, we will give them."

"I am fully sensible of the dangers to which my life will be exposed. I have never yet shrunk from them, nor is it likely that I escape them all. Hitherto Providence has wonderfully protected me, but I shall at last fall in defence of my country. I commend you to the protection of Heaven. Be just, be conscientious, act uprightly, and we shall meet again in eternity."**

Then he addressed each of the four States separately, closing his speech with the following words: "I bid you all a sincere, it may be, an eternal farewell."***

The reader will please notice that in this affectionate, and as touching his life, prophetic address, to the leading men of Sweden, no allusion is made to defence in behalf of religious liberty, but in defence of his country. And, as before stated, that the grievances were chiefly of a personal character.

*His political and personal reasons are more fully given in Schiller's "Thirty Years' War," page 132.

**Schiller's History. Page 139.

POPE AND TURK COMBINED.

A similar political war, though of short duration, took place in the middle of the sixteenth century, when the Pope, Paul IV., partly from fear of the increasing power of Philip II. of Spain, and partly from hatred to the Spaniards, "whom he denounced as the scum of the earth, a race accursed of God, heretics and schismatics, the spawn of Jews and Moors"** "through the French ambassador at his court, opened negotiations with France, and entered into a secret treaty with that power, by which each of the parties agreed to furnish a certain contingent of men and money to carry on the war for the recovery of Naples."***

After many difficulties which had to be surmounted "it was finally arranged that Henry II. should invite the Sultan Solyman to renew his former alliance with France and make a descent with his galleys on the coast of Calabria. "Thus," says the historian, Prescott, "did his most Christian Majesty, with the Pope for one of his allies, and the Grand Turk for the other, prepare to make war on the most Catholic power in Christendom."

"Like Julius II., of warlike memory, he, Paul IV., the Pope, swore to drive out the barbarians (the Spaniards) from Italy."***

IMPEACHMENT OF THE POPE.

But Philip II., politically wise, as he was naturally cruel and cunning, "before commencing hostilities against the church, determined to ease his conscience." So, "He assembled a body composed of theologians and jurists from his several councils."

Before them he put several questions as to what he might do, and asked, "whether inquiry might not be

*History of Philip II., volume I., page 92.

**Ibid, page 94.

***Prescott's History of Philip II. Vol. 1, page 97.

made into the gross abuses of ecclesiastical patronage by the Roman See; and effectual measures taken to redress them?"* The council, favoring his views, enabled him to carry on his war conscientiously against the so-called viceregent of Christ.

WAR MAXIMS OF GUSTAVUS.

"All the decisive advantages of the war had been violently gained by a barbarous sacrifice of the soldiers' lives in winter campaigns, forced marches, stormings, and pitched battles, for it was Gustavus' maxim never to decline a battle so long as it cost him nothing but men."**

It is difficult to discover any spark of Christian or moral principle in such maxims. After the king's death, however, when neither spoils "won by their own blood" were shared by them, nor their salaries paid; "murmurs were loud and universal, and the soldiery seized the most dangerous moment to impress their superiors with a sense of their importance." They solemnly bound themselves to obey no orders till these arrears, now outstanding for months, and even years, should be paid up, and a gratuity, either in money or lands, made to each man, according to his services," etc.

"Four weeks were allowed to comply with these demands," and in case of refusal they announced that they would pay themselves, and never more draw a sword for Sweden."***

Their eyes had now become opened to see that it was not religion, but for Sweden, that they fought.

*History of Philip II. Vol. 1, page 100.

**Thirty Years' War. Page 285.

***Ibid. Pages 285, 286.

CHAPTER XVIII.

THE THIRTY YEARS' WAR (Continued.)

"O poor mortals, how
ye make this Earth
bitter for each other.
Such agonies and ragings
and wailings ye have;
——— and the salt
sea is not swollen
with your tears."

—Carlyle.

EUROPEAN BALANCE OF POWER.

In these words is found the solution of the whole princely and barbarian war. For such imaginary safety, Catholic did fight against Catholic; protestant against protestant; princes, nearly all of them, whether Catholic or protestant, without principles, would fight on either side as interest dictated. All of them would disgrace Christianity by using it for show and pretence, and thereby hoodwinking their poor subjects, whom they looked upon as herds of cattle, and on their soldiers as mere beasts, willing to follow their masters whichever way they led them, for the sake of pay and the expected plunder or spoils.

JOHN BANER'S CALL.

Thus, at a time when the Swedish warriors were somewhat discouraged at the confusion of the situation,

Count Baner, General-in-Chief of the army, after having imprisoned the discontented German generals, called out, "He that will be faithful to the evangelical doctrine, to Sweden, and his honor, let him follow me."* It was then to fight the protestant Saxons, the chief of the protestant parties, who, with Brandenburg had become allied to the Catholic imperial army, and were now at war with those of the same faith, who had come, as the story goes, to protect them in the exercise of their religion.

Just previous to that singular call, the protestant elector of Saxony in urging the Swedes to get out of Germany and return home, said that "Sweden committed a crime when it commenced to partake in the war," and if now they would retreat, "he promised to forget all the evils that the Swedish ministers and armies had committed since 1630."** This took place in 1635.

The evils spoken of during that war were so atrocious that even Baner, though himself a most dissolute man, when hearing of the excesses of his evangelical soldiers at Thuringia, said, "It would not be astounding if the earth were to open and through the righteous judgment of God, swallow up those dishonorable perpetrators of violence." "In Naumberg, which city had previously with great enthusiasm received Gustavius Adolphus, the churches as well as private houses were plundered."*** although a great sum of money had been paid by the vanquished to the conquering protestants that their city might be spared from fire and pillage.

The same historian, speaking in another place about the conduct of officers and men in those times, says, "They manifested generally a singular mixture of piety, bestiality, and ferocity, which pervaded through this war. The General would begin the day with reading the Bible, and from time to time quote texts from the same, and

*Starback's Swedish History, volume 5, page 65.

**Ibid. Volume 5, page 63.

***Ibid. Vol. 5, page 70.

in the evening take part in the wildest bacchanalian revellies and debauchery, while his soldiers would commit the most dreadful atrocities to press out the last farthing from the unfortunate victims who happened to fall in their hands." He also describes how the so-called Swedish drink was applied, but it is too disgusting to be here copied, and he says, "The coarse riots of the soldiers defies all description."*

"Generally speaking, the state of things and discipline was better among the Swedes than among the Imperials. But the disorders even among them could not be checked, and Gustavus Adolphus had to complain of their plunderings, though unable to put a stop to them—his complaints, however, were mostly against the Germans in his army. The pattern of the great king as a Christian warrior was in many cases distorted. Such misdeeds were then committed that the memory of the conquests is mingled with blood and tears. Especially hateful was the remembrance of the Swedish proceedings in Bohemia under the leadership of Count John Baner."**

By the above historical facts I hope I have proved that whatever those misguided protestant warriors, with all their bigotry and zeal fought for, it could not be for a "pure gospel," as they pretended, or for any kind of the religion of Jesus Christ, or for that liberty which His religion requires.

"The ground on which Richelieu vindicated himself for lending aid to protestants was, that the war was not a religious, but a political one."***

*Archbishop Trench in the preface to his "Lectures on Gustavus Adolphus in Germany," says that during the last century "the ugliest features of the conflict were imperfectly known."

**Starback's History. Vol. 5, pages 140, 141.

***"The Reformation," by Dr. Fisher. Page 429.

RIGHT ACTIONS BETTER THAN RIGHT WORDS.

That Gustavus Adolphus, like most of the reformers, could and did say many things in favor of true religious liberty on certain occasions, is admitted, but does not alter the case; for men must be judged by what they do and not by what they say.

Who can attribute any good motives to the Spanish friar, Alfonso de Castro, confessor of Philip II., who, while his cruel master, the husband of bloody Mary, was at London, and without doubt encouraged the murders of the martyrs at Smithfield, "preached a sermon in which he bitterly inveighed against these proceedings. He denounced them as repugnant to the true spirit of Christianity, which was that of charity and forgiveness, and which enjoined its ministers not to take vengeance on the sinner, but to enlighten him as to his errors, and bring him to repentance."*

Nobler words of toleration if not of religious liberty could not have been spoken by any evangelical preacher. The words were probably suggested by Philip himself, so as to make the English suppose that he was not in any way responsible for the cruelties of bloody Mary. So the fine words were only the product of a subtle and very finespun policy.

In Sweden it has been customary for the advocates of religious liberty to quote Luther's words on the subject, but as all the world knows, that in every instance his actions belied his words, all such appeals have been futile. His words in favor of immersion as a rite, have fallen equally worthless.

Quotations from men using liberal phrases without corresponding actions could be given by thousands. They are no exceptions to the great king or the great reformer.

*History of Philip II., volume 1, page 82.

Whatever ambitious views the king entertained, he wisely kept them to himself. In all cases, the actions spoke louder than words. It is only in these days, over two hundred and sixty years after the death of the great king, that his countrymen in Sweden have dared critically to sift his actions and venture to affirm that his future plans consisted in "a united protestant Germany, as a free confederation under the direction (ledning) of the Swedish State."*

"The control of the provinces bordering on the Baltic as a safeguard for his own peninsula; and then the union of the whole of Scandinavia under Sweden's crown, were undoubtedly planned in his mind."*

Mr. Charnace, ambassador from France, in behalf of Richelieu, presented as inducements to Gustavus "the great honor and advantage that would accrue to him if he, as an ally of France, would go to war against the emperor, saying, also that the King of France, Louis XIII., would be satisfied with seeing his friend, Gustavus Adolphus, admired in the world, and that if he desired, would assist him to the empire in the East."** The king, however, was too wise a man to appear as if such prospects of future glory made any impressions on him. He preferred to have the world believe that he would fight for the right of Lutherans to maintain their religion.

That the so-called religious liberty was not intended for any other religion, protestant or Catholic, was evident enough. In behalf of

THE PERSECUTED HUGUENOTS,

who suffered so much for their evangelical faith, neither word nor sword was offered, by either him or any other Lutheran prince. And two years before the edict of

*Professor L. Stavenow of the Gothenburg High School. Address at the celebration in 1894, page 52 of "Folkskrifter," Nos 16, 17.

**Starback's History, volume 4, page 272.

Nantes, while the Huguenots were besieged in La Rochelle, or in 1628, "Gustavus, through his special envoy, Lars Nilson, was anxious to make it appear to the chief men of France, and especially to Richelieu, that the king was in favor of the war against the Emperor."*

In the many interviews which Lars Nilson had with the ultra-Catholic cardinal, he, of course, did not say that Gustavus would fight for religious liberty. If he had, Richelieu would have stared at him with surprise. But suppose he buckled on his sword for a certain kind, by diplomatists understood, religious liberty? Wherein consisted the merit thereof in the sight of God or right-minded Christians?

Where has Christ ever required his people to use any other weapons than those described in Ephesians 6?

Have not all the Lutheran Protestant writers and preachers blamed the Anabaptists for defending themselves by force? It shows that, according to Lutherans, war for religion is only meritorious when the warriors are strong and powerful enough to succeed.

WEAPONS OF BAPTISTS NOT CARNAL.

The weapons of warfare of the Baptists in Sweden, as everywhere else, have not been carnal, "but mighty through God to the pulling down of strongholds," and God has blessed their battles more than he ever did the carnal battles on the fields of Germany, where, and in the cities thereof, Swedish Protestants, as well as German Catholics, as before stated, disgraced their manhood, by acting worse than brutes, and quite as badly as the Turks or Kurds ever did in Armenia.

For a long time afterwards mothers would frighten their children into obedience as by a bugbear, with the words

*Starback's History, volume 4, page 272.

THE SWedes ARE COMING, TAKE CARE.

It is related that in memory of the terrible sufferings and ruin of the Bohemians, a national song was composed, called "Schwedenlied" (Swedish Song).*

And as to the result, the greatest of Swedish statesmen and the best friend of the king, Axel Oxenstjerna, said, after the war, "that the expenses of the same, by which Sweden became impoverished and lost many lives along with that of the King, could have been expended to better purpose nearer home, for securing a more independent Scandinavia." Showing that he did not think the danger of having the Lutheran religion taken from them by force so great as it had been pretended, for then he would certainly not have begrudged the spending of money or loss of lives for its object.

The historian Geijer says, "If fixing our eyes on the many years' devastation of this war, we inquire whether it were mainly urged on account of religion, we must answer with Axel Oxenstjerna, No!"

That wise statesman said in the council, 1637, that the principal aim of the German war was by no means the defense of religion."**

SWEDEN'S INGRATITUDE TO FRANCE.

One would have supposed that a sense of gratitude to France, as well as a feeling of consistency, would have induced the Swedish as well as other protestant governments to open up its country to the Huguenots, who, after the revocation of the edict of Nantes in 1685, less than forty years after the close of the war, professedly for religious liberty, sought, but were refused an asylum in Sweden, except on most debasing, humiliating, and unchristian conditions. Concerning that shameful treat-

*Starback's History, volume 5, page 79.

**History of the Swedes, by E. G. Geijer, translated by J. H. Turner. Page 332.

ment of a worthy class of protestants, who, wherever they went, brought God's blessings and prosperity with them, I will quote the words of the historian, Henry M. Baird, in his work on "The Huguenots and the Revocation of the Edict of Nantes."

"It might have been expected that Sweden, the country of Gustavus Adolphus, would range itself with Brandenburg as a hospitable refuge for the Huguenot exile. As a matter of fact, Charles XI. was an exception among the protestant sovereigns of the period. He announced that French Protestants, if they entered Sweden, would be expected to change their creed and forms for those of the Lutheran church, and that every child born to them must be baptized by Lutheran ministers. The course pursued by the King of Sweden was owing to views which he held in common with many of the Swedish clergy, who, far from recognizing the claim of a common protestantism, viewed Calvinists with undisguised aversion, and were scarcely more tolerant of them than of the members of the Roman Church. In consequence of this state of things, the emigration to Sweden never became considerable. A very different reception was given to the Huguenots by the Queen of Denmark, who, not content with relieving the necessities of all that threw themselves upon her compassion, provided for their spiritual interests by fostering the establishment of a flourishing church."*

WAR FOR SECTARIANISM.

As Gustavus Adolphus held the same narrow-minded views as Charles XI. and all the succeeding kings until the free-thinking Gustavus III., it is evident that the war he engaged in, ostensibly for religious liberty, was not for the cause of Protestantism in general, but for

*Copied from a notice of the work in the New York "Sun," September 29, 1895.

sectarianism in particular, under the Lutheran name, so far as religion came in for any consideration at all.

The same narrow-minded views of Charles XI., as just related, as well as of Gustavus Adolphus, were held also by Charles X., the next male successor of the world-renowned hero. In the year 1655, or only eight years after the treaty of peace at Westphalia, Cromwell, through his secretary, Milton, the poet, sent a letter to Charles X., of Sweden, as also to other protestant potentates, asking aid in behalf of the persecuted Waldenses.* History does not record any intention or readiness of the Swedish King to unsheathe his sword for protestants of Calvinistic views as held by those for whom help was asked.**

It is true that Cromwell did not ask him, or any of the other protestant princes, in a direct manner, to unite with England in defense of the suffering victims of the

BARBAROUS BOURBON BUTCHERS

of Savoy. But, that such armed intervention was intended is evident from the tenor of the letters collectively. Supposing, probably, that Charles X. of Sweden would himself take the initiative, he leaves it to his "wisdom and zeal" to do what "shall be most conducive" to "whatever may tend to their succor, and for the support of the Protestant interest in the world."

In his letter to Frederick III., King of Denmark, he writes in plainer and more unequivocal terms. There he says if "he—the Duke of Savoy—chooses rather to persist in his purpose, we declare that, assisted by your majesty and the rest of our allies of the reformed religion, we are prepared to have recourse to such measures as may, to the utmost of our power, relieve the dis-

*Jones' Church History, volume II., pages 334, 335.

**That the Waldenses held Calvinistic views is proved by several authorities. See Jones' Church History, volume II., pp. 83, 84.

tress, and provide for the safety and the liberty of so many poor afflicted people.”*

THE DIFFERENCES OF CREEDS

between the Lutherans and the Waldenses were not so great as to constitute any reason why the latter should not have been aided. For more than a hundred years before the writing of the letters to the different protestant princes (or in 1533), Luther himself had “published the confessions of the Waldenses, to which he wrote a preface. In this preface he candidly acknowledges that in the days of his popery he had hated the Waldenses as persons who were consigned to perdition. But having understood from their confessions and writings the piety of their faith, he perceived that those good men had been greatly wronged whom the Pope had condemned as heretics; for that, on the contrary, they were rather entitled to the praise due to holy martyrs.” “Moreover,” he adds, “having read the Waldensian confessions, he returned thanks to God for the great light which it had pleased Him to bestow upon that people; rejoicing that all cause of suspicion being removed which had existed between them and the reformed, they were now brought together into one sheepfold, under the Chief Shepherd and Bishop of Souls.”**

PROMINENT CATHOLIC HISTORIANS,

such as Cardinal Ilosius, Bishop Lindanus, Mezeray, Gualtier, Walden, Ecchins, Eneas Sylvius and John de Cardonne, all agreed in holding that the doctrines of Luther, Calvin, Huss, and Wickliff were all synonymous with those of Peter Waldo and the Waldenses. Cardinal Bellarmine said that “Wickliff could add nothing to the heresy of the Waldenses.”

“Ecchius reproached Luther that he only renewed

*See Jones' Church History, volume II., pp. 335, 336.

**See Jones' Church History. Vol. II., pages 75, 76.

the heresies of the Waldenses and Albigenses, and of Huss, etc." Claude Rubis, adverting to the heresies of Luther, calls them "the relics of Waldo."^{*}

A DEFENDER OF RELIGIOUS LIBERTY.

If Milton, whom I have quoted, was not in all respects a thorough Baptist, he at least advocated all their principles of religious liberty and church government. It is refreshing to record that while all the reformers and their supporting kings were violent persecutors, as mentioned in the previous chapters, he was among the foremost of any influence in England, whether under king or protector, to clamor and write for that liberty which is the natural right of every man. For the claim of which, his contemporary, Roger Williams, writes, "Never was there a more decided enemy to persecution on account of religion than Milton. He appears to have been the first of our countrymen who understood the principles of toleration; and his prose writings abound with the most enlightened and liberal sentiments. The sufferings of the Waldenses touched his heart, and drew from his pen the following sonnet:"**

MILTON'S APPEAL TO THE LORD.

"Avenge, O Lord, thy slaughter'd saints, whose bones
 Lie scattered on the Alpine mountains cold;
 Even them who kept thy truth so pure of old,
 When all our fathers worshipped stocks and stones,
 Forget not, in thy book record their groans
 Who were thy sheep, and in their ancient fold
 Slain by the bloody Piedmontese that roll'd
 Mother with infant down the rocks. Their moans
 "The vales redoubled to the hills, and they
 To Heaven. Their martyred blood and ashes sow
 O'er all the Italian fields, where still doth sway
 The tripled tyrant;—that from these may grow
 A hundredfold, who, having learned thy way,
 Early may fly the Babylonian wo."

^{*}Jones' Church History. Vol. II., page 83.

^{**}Benedict's History of the Baptist Denomination. Page 40.

TEMPORARY TREATY OF TOLERATION.

As the views presented in these last chapters will be found clashing with many preconceived ideas of prejudiced persons, who have been taught differently by superficial school-masters and speech-makers for festival and anniversary celebrations, it may be necessary in closing the subject to state wherein consisted the so-called religious liberty for which Gustavus, among other causes, may have fought.

When the protestant princes of Germany had become a power too important and strong to be either despised or destroyed, a "treaty of peace," or rather a temporary truce, was effected by the Diet of Augsburg, according to which, "every secular state should have the right of establishing the religion it acknowledged as supreme and exclusive within its own territories, and of forbidding the open profession of its rival." "But the sovereigns alone were to determine what form of religion should prevail within their territories."*

PRINCELY PRESERVES OR ROYAL RESERVATIONS,

would be an appropriate name for such territories, as heretics were the chief game the princely hunters chased with greatest zeal. The abbeys and bishoprics, with all their lands, were called "Ecclesiastical Reservations" ("Reservatum Ecclesiasticum.")

Well has some one said, "O! Liberty, what crimes are committed in thy name."

Had such liberty been accepted through the world, enabling the rulers of it to establish all religions, then would a brave little Dame de Staal's answer to the question be true, who, when asked where on this earth could be found the nearest approach to liberty, answered, "after mature computation"

*Schiller's History, pages 13, 14.

"IN THE BASTILLE."*

Such concessions to the rulers of the several Lutheran States received the name of religious liberty. If it was for the continued security of such liberty that the war was waged, I will not deny the claims of those who assert that Gustavus Adolphus fought for such chimerical idea. And surely, they will not after more mature investigation, consider such a reprehensible state of things, as worthy of the name of Religious Liberty.

For a fuller understanding of the intricate working of that cunningly devised "Treaty of Peace" machinery, the reader is referred to Schiller's History, pages 13-22

*French Revolution by Carlyle, volume II., page 33.

CHAPTER XIX.

THE CHURCH CONVENTION.

"Associate yourselves, ----- and
ye shall be broken to pieces;
Take council together, and it
shall come to naught; speak
the word, and it shall not stand."

—Isaiah.

A PECULIAR INSTITUTION.

The Swedish State Church, or Church State, is in many respects a unique and peculiar establishment. But the Church Convention is a more unique and most peculiar institution within it. On account of which a special chapter has been assigned to a description of its origin, composition and legislative power.

When Charles XV., in the decade of 1860, supported by the press and all liberal and progressive men in Sweden, determined to introduce the present representative system, being aware of the opposition that the clergy would make against such a radical change—a change which, if carried through, would deprive them of one-fourth of the legislative power—and knowing also that without their consent no reform bill could be passed, he, with his councilors, hit upon the expedient of reconciling the clergy with the change, by the compensation of a church convention, where every fifth year they could still have the privilege to meet and consult about such church

matters as they would consider of greatest importance. The clergy, consequently, at the Diet of 1865, knowing the determined will of the King, and that the people would no longer submit to any ancestral nonsense, made

A VIRTUE OF NECESSITY,

and without much ado the reform bill was passed. And so the royal church egg was, in due course of time, hatched out into a living fact, and became a legislative assembly of sixty members; not, however, of priests only, but composed of thirty laymen and thirty clergymen. Among the latter, all the bishops and the chief pastor of Stockholm (called pastor primarius) are entitled to seats. The convention meets during the Autumnal months in the session hall of the first chamber of the Diet, the Archbishop being the chairman.

Of the clergy, only seventeen can be chosen in the different dioceses, the deans of which are generally elected, and some prominent professors from the universities. Of the latter, it is yet an unsettled question whether they belong to the lay or clerical class.

The laymen for the convention are generally chosen from the most reactionary and conservative church pillars, such as governors, ex-governors, mayors, etc., although strange exceptions to the rule have occasionally taken place. Thus, to the first convention, in 1868, was chosen one of Sweden's most prominent men in literature, a man who had published a book,

"THE BIBLE'S DOCTRINE OF CHRIST,"

containing the most pronounced Unitarian views.

That the reader may know from what class of people the laymen are chosen, I will present as an illustration the composition of them, for the convention of 1893, as follows:

The chancellor of justice, one counsellor at law, five governors or ex-governors, one chamberlain, three doctors of medicine, two military officers, three mayors; five school inspectors, one merchant, one secretary of agriculture, several land proprietors—some of whom are also members of the Diet. No less than ten belonged to the conservative first chamber, but only two to the second.

A COMPLEX ASSEMBLY.

From the above it will be seen that the convention is a very complicated gathering of diverse elements. And complicated must of necessity be its doings. With all the predominant priestly prerogatives, they may still have, as in 1893, a layman, Mr. von Ehrenheim, in the chair of the most important committee, viz., that on law.

THE CHURCH IN NO DANGER.

So far as it depends upon the laity, there would be no fear if the whole convention were composed of such laymen who generally represent the church. For some of them, like Mr. Liedholm, M. D., are more state-churchly in their contracted views than even the bishops themselves. Others, of course, though very few, launch forth occasionally their defiant and unbridled views in direct opposition to the legally accepted doctrines of Luther and the church. They thus create for the time being some singular sensations. But nobody ventures to call them to order or account for their heresies.

OPENING OF THE CONVENTION,

which is always held at Stockholm, is a very imposing state pageantry, too unimportant to describe, calculated to impress on the minds of the members a feeling of awe and solemnity, as well as a great responsibility for what is to be done, or, more often, undone.

The Archbishop, in his opening speech, generally indulges in some doleful, direful and despairing pessimisms concerning the state of things from an hierachal point of view.

The usual orations are best illustrated by the roll of the book, spread before the prophet Ezekiel, on which "was written within and without" "lamentations and mourning and woe."

In the speech of 1888 he said, among other things, "that the situation of the church gave cause for great anxieties. The confusion and disorder resulting from a liberty wholly too extensive, had come to a point that could not be passed without the bursting of all connecting bands" that "the question in the first place would be, what measures and steps should be taken best adapted for the prevention of grievous difficulties." After which, he more hopefully expressed his confidence in the convention that "with their mature judgment and harmony in considerations, they would know how to manage the questions that were to be laid before them."

The other addresses at the opening of the conventions have generally been in the same spirit.

SOME QUESTIONS DISCUSSED IN 1893.

In the following pages will be presented to the reader some subjects which the convention of that year thought most worthy of their time and consideration for serious debate.

Before proceeding, I will state that whatever changes in the church laws are passed by the convention, must be approved by the Diet and king before they become laws. So, also, must all laws enacted by the Diet, pertaining to ecclesiastical matters, be approved by the convention, and though signed by the king, may be vetoed by that priestly minded assembly. But, the probability is almost a certainty, that the convention, for fear

of its own existence, would not dare to do it, though it has dared, as will be noticed further on, to vote against a royal proposition, which aimed at having the doctrine of the State Church at last made plain and duly defined by law.

EXTRAORDINARY POWER OF THE CONVENTION.

From the above, it will be seen that the church convention, composed chiefly of the country's most narrow-minded men, is, in fact, mightier than the king, cabinet, and Diet, all combined together, supported by nearly all the people in all matters pertaining to religion. Thus, if the Diet should pass a law granting some additional religious liberty, and the king should accept and sign it, the convention could say, "It shall not become a law." Besides, any bill of a religious title, passed after the closing of the convention, must wait five years for that body's decision.

REVISION OF THE PRAYER-BOOK.

During the debate on that subject, the question of "eternal damnation," as contained in the prayer-book, brought about a long discussion. A proposition to modify the words having been made, Governor Treffenberg, favoring the proposed milder view of the words, protested against the awe-inspiring dogma (hair-uprising, as he denoted it) and said, "If Jesus had preached such a doctrine then should I, gentlemen, (*Mina herrar*) apostatize from Christianity. He would not be a party to a new sanction of such unheard of dogma as eternal damnation." Many other and still stronger terms were used for the occasion, and, as a paper states, they "were thrown forward with the whole force of the most powerful voice that has ever been echoed forth in our public life, and very naturally created the greatest sensation in that assembly."

CAUGHT A TARTAR.

Those who elected him to the convention, had done so in the hope that he would prove to be in church questions as in politics, where, at the Diets, he was known to be the "very incarnation of an unreasonable conservatism."

Mr. Rosell, the Dean of Gothenburg, after the effect of the shock had somewhat subsided, got the word, and characterized Mr. Treffenberg's views as "very strange, indeed." He, in vindication of the contested words, referred to the

AUGSBURG CONFESSTION

as containing the same words, quoting them verbatim in Latin. At which Mr. Fehr, chief pastor of Stockholm, objected, saying, "it was a Catholic method to refer a Bible question to confessional creeds," and adding that "the whole thing about which the opinions are so divided cannot be included among those which decide whether a person is an adherent of Christ's religion or not; the question was doubtful."*

Yes, so uncertain was it considered by the convention, that Professor Norrby arose and said that "if we shall continue with dogmatical discussions, we will have to stay here the whole winter."

Fortunately for the solution of the question, all were in a hurry to close it on account of the convention going to a grand dinner given to the Archbishop, at which punch was indulged in, to the exclusion of all fears of eternal damnation.

At the closing of the dogmatic debate the result of the vote was 37 as against 20 for retaining in the prayer-book the words "eternal damnation" in connection with the article on "confession of sin."

*Pastor Fehr has lately died.

The above is recorded so that the reader may form an idea of how the Church of Sweden's chief representatives view that question, which in America and England has attracted so much attention.*

Many years ago, Mr. Bostrom, Professor of the university at Upsala, a teacher of theology, did not hesitate in avowing his disbelief of the same doctrine; still, no one troubled him. This shows how impotent the Church authorities are to grapple with prominent men, whether civil or ecclesiastical office-holders, who dare to sling forth in the face of the Archbishop himself their defiantly avowed heresies. How different is the case, as before noticed, when a question of baptism occurs out of the order of the Church; then earth and hell has to be raked over to make out a case for the courts, in order to manifest a zeal for Lutheran orthodoxy.

SWEDEN'S STATE RELIGION.

What is it? In chapter IV. it has been mentioned that the views are very different on that subject; but, although of no interest or importance to outsiders, yet one would suppose, that to the members and authorities of the Church it would be desirable to have the question decided.

Many pamphlets have, from time to time, been published about the subject, each author presenting different views. One, Dr. Wieselgren, late Dean of Gothenburg, published his views under the form of a question, with the title,

WHAT IS SWEDEN'S RELIGION?

The fact that a learned and prominent man, as he was, would in that way present the subject, is proof enough that it was not settled when he wrote about it

*The report is from Stockholm's Daily News of October 14th, 1893.

some forty years ago. And until 1893 no legislative effort has been made to have it decided. In that year the King sent

A ROYAL PROPOSITION,

previously accepted by the Diet, to the convention, in order to have the matter definitely decided by a distinct law.

It was concerning the first article of the first chapter of the Church law, which contains a full description of all the books, big and small, besides the Bible, which are held by some to be the undisputed creed, while others deny it. The King's bill declared that "the Swedish Church's doctrine is the pure evangelical, as founded on God's Holy word, the Old and New Testaments, as explained in the unchanged Augsburg Confession, and accepted by the Council of Upsala in 1593."

This definition of the State religion, as proposed, contained only one-third of the verbiage of the old one, and it certainly seemed sufficiently bound up and limited for all narrow-minded men's purposes; for, according to the same, no one would be allowed any more than before to believe doctrines of the Bible in a different way from that which Luther and the reformers in the year 1530 had interpreted and explained them.

The convention, however, was not satisfied with those limits, but proposed as a substitute another bill, which changed somewhat the formula of the article in the Church law, but retained still all the books of the so-called

CONCORDIA PIA.

It was introduced by Governor Sjokrona*, one of the many conservative Church pillars, but probably formulated by a priest.

*A nobility name, and signifies Seacrown.

That substitute, being more in accordance with the taste of men of mouldy minds, who love creeds, by mediæval meddlers muddled up and mystified, was accepted, thus rejecting the King's bill, by a majority vote of thirty against twenty-eight.

Great must have been the interest in the long debate, as only one was absent at the time of voting.

Concerning this priest-begotten victory over the Head of the Church, the press expressed its alarm and wonder in very plain and bold words, by no means complimentary to the lay element of the convention, and "lamented that the choice of men for the same is left from a feeling of indifference too much to the desires and dictations of the priests." "But this indifference seals also the fate of the institution."*

The above act of the convention is an instance, before referred to, how it can, though by so small a majority, defy and oppose the will of the King, the Diet and the people; for to the latter can hardly be reckoned the few conservative men in high stations, who, by the dictations of the priests, are chosen to represent the Church.

The convention's next subject was

CHURCH DISCIPLINE.

On that delicate, and for every State Church troublesome subject—the words of which are not to be understood as members of Christian churches generally understand them—the most bigoted part of the convention undertook to bring about something satisfactory to themselves and their admiring friends throughout the country. The object aimed at by the bill was no doubt to check in some measure "the confusion from too much liberty" referred to in the Archbishop's address.

They had succeeded in procuring from the King a proposition having for its object what they considered

*So closes an article, commenting on the result, in the Gothenburg Journal of Commerce for Oct. 2, 1893.

necessary for the reputation of the Church, some regulations by which, if they could not reform or reclaim the delinquents, they could at least have some pretexts for harrassing them by fruitless worry.

It was by no means intended as an attack on vice and immorality, as a Christian would suppose from such words; but on Christian liberty in connection with the ordinances of the Gospel.

The vain efforts of putting the Church's dial back some forty years were so out of time and place, and so despairing, that the more sensible and prudent men of the convention, even such conservative and influential men as Bishop Rundgren and Dean Rosell, opposed the measure with all their reasoning powers. The latter styling it

"A BILL OF IMBECILITY."

In vain did Baron Barnekow show "that among those who were to suffer the consequences of such law would be often found the most pious members of the Church." Those considerate words were criticised by Bishop Billing* as implying "that only those who despised the Church's order were true Christians," "which words he uttered with more than usual acrimony and sharpness of voice."

But in spite of all remonstrances the bill was passed by a majority of one vote.

It must, however, be noticed that several of the members were absent when the ballots were presented. Among those absent was an influential member of the diet, Mr. A. P. Danielson, who, during the forenoon, had very powerfully opposed the project. It was supposed

*This man, with many others of that convention, came into the world four hundred years too late. The reader may remember that it was he who said, "it were better to dash the child's head against a stone than to refuse it baptism"

that he, and others, did not care how it was decided, as it would be rejected at the Diet.*

THE TITLE OF THE BILL

as it was laid before the convention by the King, was simply "Law concerning Church discipline," but the Law Committee of the convention, wishing to make out of it as much as possible, changed it to "Law concerning proceedings against those who cause provocation within the Church or violate its order."

The reasons given for such change were that "in consequence of the dead state of the Church, which in many respects has prevailed for a long time, the heathenish and dissolute tendencies manifest in our times, as also the fact that many of our religious people have been drawn from the Church by sects and parties. These things have worked together so as to make the Church discipline very lax and ineffective, and in many places quite impracticable in its application."

A Stockholm paper** in commenting on the above lamentations, says: "Thereby is published in still plainer words to the country that Church discipline either from New Testament or Church historic point of view can no longer be carried out in the Swedish Church. Because this Church is a State Church, into which one comes, not by regeneration from above, but by the natural birth, and in which one is kept, not by love to Christ or to the Church, not by believing its doctrines, or the need of spiritual care by the Church, but by tax bills, the amount of which are extorted by the police power whenever necessary. The effort even to try to have discipline in accordance with the Bible in such a church is as unbiblical as it is unreasonable."

The above remarks from the most orthodox and Lutheran paper in Sweden show what a blessing and advantage to the people has been a free press.

*Mr. Danielson has lately died.

***Svenska Morgonbladet* (Swedish Morningleaf), Oct. 7, 1893.

The items of the bill, as prepared to suit the convention, were as follows:

1. Any member who neglects to have his child baptized;
2. Or, allows himself to be baptized;
3. Or, in any other way than the Church prescribes, distributes the Lord's Supper;
4. Or, receives the same of a layman;
5. Or, administers baptism;
6. Or, allows a layman to baptize his child;
7. Or, neglects to have his child confirmed;
8. Or, officiates at a marriage;
9. Or, officiates at a funeral."

shall be punished according to section —, chapter —, of the Church law.

A section which prescribes certain punishments for blasphemy against God, mockery of His holy word, derision of the faith, or the Church service, or for leading a vicious life causing provocation.

WASTING TIME TO NO PURPOSE.

The discussion of such fruitless and futile puerilities was kept up during a whole day with the result as mentioned.

It is astonishing that any, in other situations, sensible men in the last years of the nineteenth century could remain in such priestly atmosphere to either listen to or take part in measures that they knew beforehand would neither benefit the Church nor intimidate the hated and despised free church people, whether Lutherans or Baptists; against whom, one of the sections, if not the whole bill, was especially aimed. One feels inclined to compare their latter-day noisy ravings and roarings to the growls of the chained lions at the pilgrims in their progress; or to the

OLD PAPAL PERSECUTOR

mentioned in the same book, the "Pilgrim's Progress," who has "grown so stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them." But, still in his imbecility insulting them by saying, "You will never mend till more of you be burnt," and mad, because "he could not go after them." "But (as the pilgrim in Bunyan's dream) held his peace, and set a good face on it, and so went by, and catched no hurt." So the Swedish pilgrims pay no serious attentions to the threatening trash of men who for want of some better employment can waste their time away by sitting every fifth year at the Church's "cave's" mouth, grinning at pilgrims as they go by, or, growling at them, as the chained lions did.

CHAPTER XX.

REVIEW AND RESULTS OF THE
SWEDISH MISSION.

Eternity alone can fully
reveal the results,
for good or evil, of
a single act of man.

AMERICA'S BENEFIT OF THE MISSION.

As the Declaration of the Independence of the United States contained in its essence the germs of inestimable blessings to all mankind, so the declaration of Gospel principles by the Baptists in Sweden has proved a blessing, not only to that country, but to neighboring nations also; and this country has in particular reaped a hundredfold more than the cost of the few seeds sown or the expenses incurred for cultivating that field and assisting in its improvements. Such outlay can be easily estimated, but who can realize the value to this land physically or morally by the ingathering of such a thrifty people who have come from Sweden numbering over a million, to develop its vast resources east and west, north and south, one-third of whom are of Christian character, and the remainder, by previous instruction, prepared to accept the truths of the Gospel by one denomination or another.

The American Baptist Home Mission Society has a work in this important field in part already entered upon,

but requiring many more laborers. The Methodists, Congregationalists and Evangelical Lutherans realize the need of such work and their labors are being blessed with success corresponding to the outlay in money for the support of laborers.

FORMER AND LATTER DAYS.

These words afford almost daily, choice topics for discussions and reflections in Sweden, both in print and at public meetings, by Christians of all evangelical views as well as by Baptists. The change, morally as well as spiritually, has been so great and unexpected as to produce mingled feelings of surprise and gratitude, similar in effect to that wondrous transformation wrought by the reception of the Gospel at Rarotonga, concerning which, in an article called

NIGHT AND DAY IN RAROTONGA,

is a description of the state of the Islanders in the year 1823, and afterward in 1855. During the former year a missionary, with two native assistants, visited the island. He himself could not land, as only a few weeks before a vessel's whole crew were murdered and eaten by the cannibals. The native teachers landed, however, but returned next morning and reported the horrid and savage state of the people.* One of them said it was impossible to stay in such a place, but the other, when asked whether he would also give it up, replied:

“LIVE OR DIE, PUT ME ON SHORE.”

He gathered together a few clothes, and having bound up in his handkerchiefs a few extracts from the

*Had it not been for a Rarotongan woman, by name Tapaeru, brought from Tahiti, they would have been killed. God used her as a mediator.

Tahitian Scriptures, he descended into a boat. The boat approached as near the shore as they dared, and then the teacher jumped into the surf and swam ashore and thus flung himself into the midst of seven or eight thousand savages.

That Jesus Christ's man's name was Papehia. He proved by his resolution that the spirits of the old-time martyrs are not dead yet.

That period was

RAROTONGA'S NIGHT.

Thirty-two years passed and a missionary tells of a scene at a communion season where about sixteen hundred persons assembled in a neatly built chapel. He says, "It was a hallowed day! After the elements had been distributed, the people got up and spoke. They all referred to the great change that had taken place. Last of all, a man, amidst a noble band of deacons, got up. He was the first native Christian who landed at Rarotonga. He rose, and, pointing to an old man, said: "O! I remember the day I landed, when you tore the shirt from my back and wanted to tear my flesh from my bones. What have I lived to see? Then you were naked, savage, cannibal men; but now you are "clothed and in your right mind." He then pointed to a man at his side, and said: "Rei, O, Brother Rei, do you not remember when you stood on yonder reef and poised your spear at me when I landed? You meant to thrust it into me, and you did not know why you did not. But here we are." He then took up a Bible which had just come from England. Overcome by emotion, and tears running down his cheeks, he could not speak for a minute or two, but at length he said: "When I look at this book I feel like saying, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' That was

RAROTONGA'S DAY.

The contrast between night and day, spiritually speaking, has been equally striking in Sweden as at Karotonga.

I know that some Lutheran Swedes will object to the comparison on account of the state of civilization in which Sweden was held to be even two hundred years ago. And they will point with pride to the seats of learning at Upsala and Lund, to the literary attainments of her learned men, to the ceremonials of a Lutheran Evangelical Church, and its supposed Christianizing influence, though not realized in the lives of the people fifty years ago. These and many more objections will be made, and anathemas hurled at my head. The comparison, however, is not relating to civilization, but refers to spiritual and moral manifestations of life and progress. No impartial observer will deny that the morality of the Swedish people has kept pace with the spiritual and onward march initiated during the latter half of this century.

Civilization, without a corresponding state of morality, as the natural effect of the true religion of Christ, is nothing but the veneering, varnishing and polishing of an inferior and less valuable material, made to represent something which it is not. It is the sham jewelry in imitation of the real, and the glitter of gold on baser metals for the pure gold.

Reference to statistics in this respect, especially touching licentiousness and drunkenness, would speak volumes.

SWEDISH UNIVERSITY FRUITS.

As to the advantages of the colleges, academies and seats of learning, it may be asked, "What fruits have they

produced?". Who were they that stirred up the "lewd fellows of the baser sort" to attack preachers of the Gospel in all parts of the country?" They were the men who had received their learning at the very universities of which they boast! whether priests or civilians! Who, even in the university city of Upsala, attacked and threw stones at the beloved German missionary, Gutslaff, while visiting there and telling what God had done by the preaching of the Gospel in China? He certainly could not have said or intended anything causing dissent or separation. The common people could not have thought of attacking him, had they not been stirred up thereto by the men of learning. It is evident that it was the enmity at heart against all Gospel teachings that caused the onslaught. The account of this was published by a priest of the State Church. It occurred about the years 1847 or 1848. And what did I see between the benches in the hall for Baptist worship in the year 1862 at Gothenburg, but stones, evidently intended to be thrown at the preacher? But the power of God to restrain the evildoer was greater than the power of the priests to stir him up to such diabolical deeds.

Who were the instigators of all the violent persecutions that have disgraced the Swedish nation or the Lutheran name? The men of learning, legislating to such effect at the diets! Who were they that beat and kicked a Baptist sister, the venerable and aged Mrs. Broberg (called by all the Baptists of Gothenburg "Grandmother"), so that her blood flowed from her wounds in one of the streets of the city as she came out from a meeting? They were only the tools of the learned divines who, from their pulpits, stirred them up to such deeds! Hundreds of such Lutheran misdeeds could be given. Where is the difference in the sight of God, between a heathen poisoning his spear at a missionary, or a Lutheran tool of a priest in a Lutheran land, arming himself with stones to hurl at a preacher of the Gospel?

If there is any difference, it is in favor of the heathen. From him it might be expected.

In the previous pages it has been shown how that a Protestant religion, when under State control and not stirred up by dissent, is in no sense better than a Pagan or Catholic religion so far as spiritual results are looked for. Such results are not wanted, nor desired, in a State church, and history proves that they are resisted as long as possible even unto death. It has been so in all countries, and Sweden is no exception.

Having often referred to the marvelous moral change for the better, since the introduction of a free Gospel, about fifty years ago, into my native land, such statements will now be corroborated by referring to an article lately republished in one of the best papers in Sweden, "The Gothenburg Journal of Commerce." The article is called "Tidens Ondska."

"THE EVIL OF THE TIMES."

The priests, who can no longer control the times, and stop the onward progress of religion and reform, are the only ones who use the lamentations. It is in contradiction to their slogan and outcry, that the article went from paper to paper. The writer says, "That the time is evil, awfully evil, has so long time been poured into the ears of old and young from the pulpits, that it has become like an article of faith, of which no one must doubt."

"And yet we doubt it.
How was it in our land about fifty years ago?

Ignorance prevailing among the people generally, and with its customary accompaniment of brutality and superstition, presented a most sorrowful picture. From almost every farmhouse, rose the steam of the whisky

distilling process, spreading its rivulets of misery, crime and destruction all around. The popular plays or sports were often coarse, and led to violence and scenes of uproar and riot. Great masses of beggars tramped through the land. Temperance was ridiculed, and serious piety was looked upon as madness. The feeling consciousness of human worth was all shriveled and shrunk up; and a low and mean system of cringing was kept up between the higher and lower classes."

CONTRAST.

"But," asks the writer, "how is it now?"

"A well-ordered school instruction, although hampered and checked by its dependence on the State-Church officials, yet affording good instruction, which has, during the last decades, raised our people to a state of intelligence and elevation of manners. The thralldom of superstition has vanished before a better judgment and knowledge of things generally sought after beyond the instructions imparted in the schools. Limits have been set to the flood of whisky, and a mighty temperance movement has spread its blessings all over the land, counting its adherents, active and passive, by hundreds of thousands; the customary drinking, though not yet called shameful, as it ought to be, is no longer looked upon as praiseworthy or necessary. The plays or sports of the people have, in a great measure, changed with the times; carried on as they now are among the temperance folks, could not have been thought of half a century ago. The people have woken up to a general interest in all the questions of the day. Public benevolence has advanced with giant strides. Temperance is no longer a subject of mockery, except by the thoughtless and vicious. And, say what you will, piety has increased and advanced, though we may have less number of

MANUFACTURED CHRISTIANS ("FABRIKS KRISTNE")

we have more of serious faithful men of deep and fixed convictions, the best proof of which comes from certain quarters about heretical and "sectarian movements."

For abbreviation's sake, many more comparisons in the same line have been left out. In closing, the writer of the article adds: "We must consider who they are that raise the cry about the evil times. It is generally those who feel their churchly position threatened, and, in consequence, also their temporalities. But especially comes this cry from those State-Church priests who neither can nor will comprehend, that religion, as to its forms, like everything else, is subject to development; and that the civil power, by which they, in ages of ignorance and darkness, have kept the masses under control, is ill-suited for a people who now understand that Christ's 'kingdom is not of this world,'—a doctrine which the priests themselves have proclaimed."

DIANA'S SILVERSMITH'S "CRAFT IN DANGER."

The priests who thus bewail the new times, like the Ephesian silversmiths of old, "have," says the same writer, "an interest at stake in their efforts to keep up the old, as foreseeing only damage to themselves in the new order of things, which, in spite of all their obstacles, have broken their way through."

In the above sentence by the writer referred to, we have, so far as priests are concerned, a sufficient explanation for all their persecutions, and their opposition to all free religion, whether orthodox or not, makes no difference. It is to them always a "bread question," whether they attack Baptists or Lutherans. They have no more sympathies for free Lutherans than for any other claim-

ants of free religion. The question ever uppermost in their minds is, Where shall we get our bread if the state should stop it, and tell us to trust God for it; or where shall we get our fine clothes if the sheep refuse to let us shear them? We cannot dig, to beg we are ashamed.

TEMPERANCE REFORM.

The Baptists in Sweden, in connection with other laborers, have done a great work for the promotion of temperance, a reform which ever had its bitterest opposers in the clergy of the State Church, until the years of 1840 to 1850. But even to this day there are some shameless priests who advocate the cup and the saloon. Among such is Pastor Janson of Sundbyberg, near Stockholm. I should not have mentioned his name or place had he not published a pamphlet in favor of drinking, which the distillers and whiskey dealers do their best to circulate. And recently, at the close of an installation of a pastor at Spanga (Sponga), arranged by the same Janson as Dean, a large company was invited to dinner and dance at the parsonage, where a most shameful carousal of drunkenness took place.

Had such a thing occurred some fifty years ago, very few would have made any remarks about it.

The above is from Stockholm's "Svenska Morgonblad" and Chicago's "Nya Wecko-Post," for October 9, 1895, where full accounts are given.

A REVISED BIBLE.

Among the many blessings conferred on the Swedish people as a fruit of the spiritual progress since the introduction of Baptist doctrines may be recorded the late publication of a very much improved translation of the Bible.

This great work would in all probability, judging from what had been done during these last hundred years, not been finished in three or four hundred years more, had not the commissioners been stirred up or spurred on to unwonted activity by the several efforts of private translators to publish new versions. And in connection with this, I will say, that translators of the Word of God in Sweden, whether private or official, have never met with any opposition or prejudice in their efforts to give their countrymen the Bible as free from errors as possible. No one ever seemed to have venerated the imperfectly translated Swedish Bible any more for being

“The old fashioned Bible,
The dear, blessed Bible,
The family Bible,
That lay on the stand.”

It was first translated in the year 1540, not from the original languages, but from the German translation of Luther, and not revised till the year 1703. But, being still found to contain many obsolete words and errors, the king, Gustavus III., in 1771, recommended and ordered a new translation, for which important work, after much discussion and legislation on the subject, a committee called.

THE ROYAL BIBLE COMMISSION,

was appointed, composed of the most learned men in Church and State that Sweden could produce. It consisted of the archbishop, many bishops, lots of lectors and professors, the chancellor of justice and secretary of the Royal Academy of Science, with assistant secretaries, clerks, copyists, etc., who commenced their work in 1773 ---the end of which no one of them ever saw—but, as one by one of this learned conclave or assembly dropped

off and was gathered to his fathers or mother earth, others, equally or more learned, took their places in this standing, or on the Bible, sitting committee, till, in the year 1863, or ninety years afterwards, they had succeeded in producing the proof sheets of the five books of Moses, and some two or three proposed translations of the New Testament. A great deal of the labors of the ancient committee were rejected by the more modern.

A Dean by the name of A. Lignell, in the year 1853, reviewed their united labors, and spoke of them in a sarcastic manner. They having translated the words "redeeming the times," etc., into "buying the times," says, "They certainly seem to have bought the time, and made a good bargain of it."

In the old translations it is "conform or adapt yourselves to the times," or, in other words, when in Rome, do as Rome does. This error has been very much relished by worldly-minded people, and even Christians in favor of conformity to the State Church.

The Dean says, "that in the commission had been sitting, up to that year, no less than eight archbishops, ten bishops, twenty-four professors and a few more great men, in all, forty-five of the most learned men of the kingdom, of which, with reason, much might have been expected. They had then, in the aggregate, as members of the Commission, spent four hundred and fifty years." So that, in 1878, when they presented the work for the King's approval, carrying out the same proportion, five hundred and ninety years had been consumed in their efforts; while Luther, with a few devoted helpers, accomplished his translation in twelve years; and the English translation, ordered by King James the First, published in 1611, required only four or five years.

By these comparisons it will plainly be seen how little interest was manifested by those learned men, archbishops, bishops and professors, in presenting to their countrymen an improved version of the Word of God.

How different, and with what greater zeal and dispatch do the same men work, when preparing conventional placards, penal codes for church discipline, regulations about their church services, dissenter laws, etc. Then they "redeem the times."

Thus it is shown what free religion may accomplish in reviving even a dead State Church Bible Commission.

SIMONY OF GUSTAVUS III.

It is a remarkable fact that the Swedes should be indebted for their present excellent version of the Bible to a free-thinking and dissolute king, an admirer of Voltaire, though head of a Lutheran church. A king, who, in order to raise money for his lavish expenses, openly sold clerical benefices or church livings to the highest bidder, regardless of the qualifications of the purchasers. The transactions were carried out through his favorite, Elis Schroderheim, who, as Secretary of State, also pocketed a good share. Thus, "Bishop J. Wingard, in Gothenburg, secured from the king several church livings, so that at his death, he had four good benefices (pastorates) containing eleven parishes," which gave occasion to a sarcastic ditty, showing how these prelates were not satisfied with being fishers of men, but of whole churches.*

Bishop H. Schroderheim, a brother to the King's favorite boon companion, was rewarded with no less than nine benefices, of which he had the charge and the income.**

During the reign of the same king, the country was flooded with whiskey distilleries and grog shops, the latter "scattered along the roads close to one another, and

*The quotation in this sentence is from "Bidrag till Sveriges Historia efter 1772," by A. Fryxell, pages 96, 97.

**Hofberg's Biographical Lexicon.

especially near the churches," so as to be convenient for the worshippers.

It was said in equivalent words:

When the farmer gets his drink,
Then in spirit he can think,

or, literally, according to the Swedish,

"When the farmer gets a drink,
His gift of thought becomes deep."

SIGNIFICANT FACTS AND FIGURES.

From what has previously been written, it has been shown that fifty years ago there was a shaking up of dry bones in the valley, significant of the Lord's plans of raising up from the dead, "an exceeding great army" of evangelical Christians, Baptists, Methodists and Lutherans—the latter divided into two parties of Free and State Church principles.

ANNUAL PROGRESS OF BAPTIST CHURCHES

with the number of members and Sunday-School pupils in Sweden, from 1855 to 1896, was as follows:

Year.	Churches.	Members.	S. S. Pupils.
1855	9	476	—
1856	21	986	339
1857	45	2,105	502
1858	69	3,487	860
1859	96	4,311	1,007
1860	125	4,930	673
1861	150	4,873	No report
1862	161	5,544	1,295
1863	171	6,172	1,706
1864	172	6,411	2,098
1865	176	6,606	1,457
1866	183	6,877	1,719
1867	191	7,478	1,731
1868	201	7,902	2,052
1869	207	8,120	2,896
1870	217	8,617	4,450
1871	219	8,780	6,073
1872	221	9,336	8,684
1873	222	9,678	10,533
1874	225	10,160	13,479
1875	234	10,490	16,183
1876	242	11,645	17,383
1877	253	13,773	17,769
1878	271	16,467	17,090
1879	300	18,928	16,336
1880	303	19,297	14,776
1881	314	19,666	16,751
1882	331	22,891	18,564
1883	371	25,277	23,310

ANNUAL PROGRESS OF BAPTIST CHURCHES (Continued).

Year.	Churches.	Members.	S. S. Pupils.
1884	398	27,135	24,929
1885	434	28,766	27,581
1886	460	31,062	30,882
1887	473	31,849	31,273
1888	497	32,305	32,765
1889	516	33,479	32,266
1890	524	34,814	33,825
1891	539	36,713	35,935
1892	539	36,585	37,808
1893	550	37,291	38,800
1894	555	37,601	39,800
1895	555	38,094	40,924

REFLECTIONS.

The greatest increase of members was from 1881 to 1882, when 3,325 were added, nearly $16\frac{1}{2}$ per cent.

The greatest increase of Sunday-school pupils was from 1882 to 1883, when 4,746 were added, or 25 2-3 per cent.

Assuming that in September this year, at the celebration of the Jubilee, there should be 40,000 Baptists in Sweden; then the increase during the fifty years past has been 770 per annum.

The additions to the Sunday-schools during the last forty years have been still more wonderful, averaging 1,066 scholars per annum.

STATISTICS OF THE BAPTISTS IN SWEDEN.

Report of Nineteen Associations for 1896.

Churches	562
Members	38,321
Pastors and Preachers.....	599
Pupils in Sunday-schools.....	43,007
Teachers in Sunday-schools.....	3,266
Baptisms by Baptist Churches.....	1,916
Members received on experience, but baptized by Pedobaptists	103
Received by letters*	1,888
Dismissed by letters	1,954
Of the dismissed, to America	165
Meeting houses	321
Valued at	\$661,084
Mortgaged for	\$203,884
Meeting houses built in 1896.....	14
Valued at	\$27,000
Contributions in all	\$126,630
Receipts for Foreign Missions in Spain, Rus- sia, Africa and China	\$3,667
Expenses for said Missions**.....	\$4,280

*How many from America is not stated.

**Of the expenses the Missionary Union contributed \$540.

STATISTICS OF SWEDISH BAPTISTS IN THE
UNITED STATES.

Report of Thirteen Conferences for 1896.

Churches	280
Members	18,902
Baptisms	1,348
Pastors and Preachers	235
Pupils in Sunday-schools	13,467
Sunday-school Teachers, about	1,600
Meeting houses	183
Valued at.....	\$677,824
Mortgaged for	\$150,149
Contributions in all	\$194,972
Of which to Home Missions*.....	\$5,429
" " Foreign Missions	\$6,421
" " Amer. Bapt. Publ. Soc.....	\$647
" " The General Conference.....	\$638
Or in all for only four classes of recorded benevolence	\$13,135

*That is to the American Baptist Home Mission Society.

COMPARATIVE FACTS.

Owing to the better circumstances in life by which the Swedish-American Baptists are favored above their brethren in Sweden they have been enabled, though not half so numerous, to pay considerably more for the four specified classes of benevolence, and for contributions, in all \$68,342 more—showing a per capita of contributions of \$10.68 in America and \$3.11 in Sweden.

FREE FIELDS FAVORABLE TO BAPTIST GROWTH.

Assuming the number of Swedes in America to be about 1,200,000, and in Sweden 5,000,000, it will appear that in America is one Swedish Baptist out of every sixty-three Swedes, while in Sweden it is only one out of every 131 of the people, or only half as many in proportion to population as in this country; showing that where people are free from State Church constraints and other disqualifying conditions they are much more inclined to receive Gospel doctrines and obey Christ's commands.

It is probable that 14,000 Swedish Baptists have united with American Baptist churches, thus bringing up the total in Sweden and America to about 70,000, making an average gain since 1848 of 1,400 per year to the Baptist denomination.*

How many thousands during the half century have received calls to "come up higher," and moved into the Baptist home and mansions above is, of course, beyond computation, but may be estimated at 10,000.

During the year 1896 the number of deaths were 420 in Sweden and 160 in America.

*This estimate is based on the Home Mission Society's supposition that there are as many Germans in the American as in the German churches. See their condensed report for 1896-97. I deduct from that estimate 5,000 less of Swedes in the American churches.

Before proceeding with the review of the results of the Swedish Mission it may be of great interest, especially for the future, as a source of reference to insert in these pages, from "The Home Mission Monthly" for November, 1897.

A RECORD OF BAPTIST MISSION WORK AMONG THE SCANDINAVIANS OF THE UNITED STATES.

By W. M. Haigh D. D.*

"Among the various nationalities composing the immense tide of immigration which in these recent years has swept over our shores, some of the most interesting and important are those which pass under the general name of Scandinavians, representing the people from the Kingdoms of Denmark, Sweden and Norway, with a small contingent from Iceland. Whatever may be said about the undesirability of certain classes of immigrants, it is acknowledged on all hands that these people are among the most desirable of all those who come to us. They are near of kin to the fathers of the country: and, indeed, their fathers sighted this land, and antedated in their bold exploitations the coming of Columbus. They have a noble history. The names of their distinguished men in government, in war, in peace, in discovery and travel, in science and religion, stand high on the roll of honor, and indicate the blood and temper and promise of the people whom they represent. Trained to simple habits, accustomed to a severe climate, they are hardy, industrious, thrifty, not afraid of hard work, but know how to subdue both land and sea in pursuit of their ends. They are eminently domestic, loving home and family, accustomed to and honoring government and law; they are intelligent, with a minimum of illiterate among them, and seeking the best education for their children. They are

*This eminently useful and highly honored servant of God, received on the first of January, 1898, a call from his Master to "come up higher," and in two hours after the call "he was not," for God took him.

Protestant through and through. As one of their representatives writes, "No foreigners have ever passed through Castle Garden who are more free from the taint of Romanism than are the immigrants from Sweden and Norway." They easily and rapidly assimilate to the country of their adoption, identify themselves with all its interests, take their share of its burdens, avail themselves of its privileges; and in the pulpit, in legislative halls, in schools and colleges and universities, occupy a distinguished place. In the great struggle a generation ago they shed their blood as freely as the native born, and my own heart was stirred to admiration and love, as in my own regiment I saw them die for a country whose language they could scarcely utter.

"Of these remarkable people there have come among us, according to the census of 1890, 933,249 who, with their families, according to the ordinary method of reckoning, make up a population of at least 2,250,000, being of Swedes 1,220,000, Norwegians 700,000, and of Danes 330,000. This vast number is below rather than above the exact facts, inasmuch as it makes no allowance for the immigration since 1890, which, though considerable, has not been as large as between 1880 and 1890, when the increase was something like 145 per cent.

"Most naturally these people have gravitated toward the agricultural regions and industrial centres of the country. The largest masses are to be found in the great Mississippi and Missouri valleys. In the following list of fourteen States, we can see where their numbers are largest:

Minnesota	538,037	North Dakota....	85,540
Illinois	322,342	South Dakota....	78,340
Wisconsin	249,345	Pennsylvania	58,985
Iowa	182,182	Massachusetts ...	56,637
Nebraska	115,852	California	55,972
New York.....	108,175	Kansas	55,045
Michigan	103,740	Washington	53,532

"Then follow, with constantly diminishing numbers, Utah, Colorado, Connecticut, New Jersey, Missouri, Oregon, Texas, Ohio, etc.

"The mechanical skill of the Scandinavians, Swedes especially, leads many of them into the manufacturing and industrial centres, so that they form an important element in the railroad, furniture and construction works of many cities, as, for example, in—

Chicago	182,135	New York.....	25,347
Minneapolis	83,910	San Francisco....	16,908
Brooklyn	40,111	Boston	11,567

and equal, and, sometimes, larger numbers in cities of less size, as St. Paul, Omaha, Worcester, Duluth and Denver.

"Among these interesting people the Lord has opened a wide and effectual door for preaching the Gospel.

THE SINCERITY AND DEPTH OF THEIR EVANGELICAL CONVICTIONS.

Trained up in the cold and rigid orthodoxy of a State church, the Gospel of the crucified and living Christ comes to them with the vividness of a direct revelation. They pass literally out of the kingdom of darkness into the Kingdom of God's dear Son, and the completeness of the transformation and the joy of the new life fill them with a wonder and delight, which even time does not pale or wither. The memory of what Christ has done for them seems to remain fresh and vivid as the years go by, and, like Paul, they cannot refer to the time of their conversion without profound emotions of penitence and love.

THE SWEDE AND DANO-NORWEGIAN DEPARTMENTS OF THE DIVINITY SCHOOLS.

"One of the most important aids in preparing our missionaries for the work is the theological seminary. This department was opened in 1872, with Rev. John A. Edgren as instructor. In 1881 Rev. N. P. Jensen, a Danish minister, was appointed to assist him. When the Union Seminary became a part of the University of Chicago, the Swede department and the Dano-Norwegian department became parts of the Divinity School. Under the leadership of Professor Edgren, 129 students had been connected with the classes, 89 of whom had gone out into the work, some from a full course, some from a special course. During the last eight years fifty-nine students have graduated. Of these are three missionaries, one in Assam and two in China. During the same time fifteen students in the lower classes have gone out and are now working as pastors or preachers. The present number is thirty. Rev. Carl Lagergren is dean of the Swedish department, with Profs. O. Hedeon and Wm. A. Peterson as assistants.

"In the Dano-Norwegian department the attendance was quite small up to the time of the formation of the department in 1884. Only six are now ministers. Three or four more who for one school year or less visited the school. But from the year 1884, 103 young men have either fully or partly received their education here. There are at present twenty-two students. From this seminary there has come a stream of blessings to Danish and Norwegian Baptist churches. The dean is Rev. H. Gunderson, and Prof. C. J. Olson and Prof. N. I. Laudahl are his assistants."

In reviewing the above articles, parts of which are only here inserted, the editor of "The Home Mission Monthly" says: "A people in whom such qualities as these prevail, no matter what their language or material surroundings, are a people whom the Lord delights to

hear and promises to bless, while they also secure the sympathy and aid of earnest and consecrated hearts everywhere. It is impossible to resist the earnest entreaty of such spirits, and the Home Mission Society, even when pressed above measure, has found itself sometimes unable to turn away importunities so manifestly supported by the blessing of God and the sacrifices of the suppliants. In this way the one Scandinavian missionary in Illinois, 1848; the one Swede missionary in Illinois, 1853, and the one in Minnesota, 1854, have become the 149 missionaries of 1897."

In the same article, which all readers are advised to procure in its entireness, is found statistical accounts of both the Swede and Dano-Norwegian conferences, in the different States, from which it appears that the latter had collectively as follows:

Churches	70
Pastors	56
Members	4,587
Church property.....	\$105,300
Contributions	27,909

On the following page will be resumed the review and results of the mission in Sweden.

SUNDAY SCHOOLS.

In the year 1857 Brother Wiberg reported to the American Baptist Publication Society a full statement of the Mission up to January 1st of that year, giving the names of the pastors, the places where the churches were located, the number of members, and the number of the baptized. In addition to that statement, he reported the formation of eight Sunday Schools, having 339 scholars.

To the Baptists belong the honor of having permanently organized the first Sunday Schools in Sweden. For, when Brother Wiberg arrived there during the latter part of 1855, he reported that there was not one Sunday School in the whole country.*

By late researches I have found that Mr. Roentgen, pastor of the Moravians at Gothenburg, started a Sunday School in 1847 of 70 children. Probably soon stopped by opposition of the priests.

SUNDAY SCHOOL WORK IN SWEDEN.

It is estimated that 200,000 pupils attended the different Christian Associations in 1895, having 15,000 teachers, in a country where only fifty years ago not a Sunday School was found. Another cause for admiration and praise.

A glance at the columns of yearly growth will show how, from the small beginning of pupils in 1856, they have outgrown in numbers the membership of the churches.

*See the July number of the Baptist Family Magazine for 1857. Per Palmquist, the father of Swedish Sunday Schools, had, however, opened his private home for Sunday instruction to children at Christmas, 1851. About which, see "Evangelical Christendom" for 1852, page 252. Possibly, it may not have continued.

The number of Sunday School teachers was not reported until 1863, from which time they have been numerous enough to average one to every twelve or thirteen pupils.

BAPTISMS

have not been recorded for every year, as all the net additions to the churches, with few exceptions, have been by baptisms.

To what extent Christian baptism, in accordance with the New Testament, is observed among the other free-church denominations in Sweden, may be understood from the fact, that, during the year 1896, no less than 103 believers were received in the Baptist churches, who had previously been baptized by Lutherans or Methodists.

The table on the following page has been worked out from various sources, and may be of some purpose in future reviews. Collectively, the percentages may also be ascertained from the Baptist Year Book.

BAPTISMS IN PROPORTION TO MEMBERSHIP, FROM REPORTS FOR
1896 AND 1897.

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THE SWEDISH BAPTISTS.

Countries and Missions.	Number of Members.	Number of Baptisms.	Percentage of Baptisms.
In the United States (<i>a</i>)	3,824,038	172,436	Nearly 4½
Missions of the Union, not including Europe (<i>b</i>)	99,214	5,174	Over 5
Missions in Europe (<i>b</i>)	100,672	6,551	6½
In Sweden (<i>b</i>)	38,321	1,916	5
Of Swedes in the United States (<i>c</i>)	18,902	1,348	Over 7
The German States Home Alliance (<i>d</i>)	25,848	1,870	7
In seven countries of the German Mission, not including Germany (<i>d</i>)	7,602	1,027	13½
In the German Foreign Alliance, embracing seven other countries (<i>d</i>)	34,167	2,836	Nearly 8½
Of Germans in the United States (<i>e</i>)	22,277	1,507	Nearly 7
In Russia (<i>b</i>)	18,764	1,026	Nearly 6
In Finland, Denmark and Norway (<i>b</i>)	7,190	532	Nearly 7½
In England (<i>f</i>)	364,779	15,950	Over 4½

(*a*) According to the American Year-Book for 1897.

(*b*) According to the Hand-Book for 1897-1898.

(*c*) According to the Statistics of the Conference for 1896.

(*d*) Report of Prof. Moore, Examiner, Oct. 1, 1896.

(*e*) German Conference Report for 1896.

(*f*) From the English Baptist Hand-Book. See Dr. Clifford's letter in the "Examiner," Jan. 6, 1898.

ADDITIONAL STATISTICS.

Owing to the unexpected delay in publishing this history the readers will have the benefit of receiving the statistics of the Swedish Baptist churches up to date, or for the year 1897, as published during the month of April.

LAST REPORT FROM SWEDEN.

Churches	564
Members	39,133
Pastors and Preachers.....	703
Meeting houses.....	341
Sunday school children.....	43,905
Contributions in all.....	\$141,620

In Stockholm's six churches were 3,659 members.

LAST REPORT FROM THIS COUNTRY.

Churches	294
Members	19,402
Pastors and Preachers.....	248
Meeting houses.....	205
Pupils in Sunday schools.....	13,666
Value of church property	\$730,196
Mortgaged for.....	155,435
Contributions in all.....	206,265
Thereof to The Missionary Union.....	4,916
" " W. B. F. Mission Society.....	798
" " other foreign missions.....	573
" " Am. Bpt. Home Missions.....	2,491
" " W. B. Home Mission Society.....	660
" " other home missions.....	3,291
" " Am. Bpt. Pbl. Society.....	505
Thus, for home and foreign missions.....	13,234

Observe.—For comparison with the previous year the reader is referred to pages 274 and 275.

DECENNIAL ADDITIONS.

The annual net additions to the Baptist churches in Sweden have, since 1890, fallen off very much, in comparison with the increase of the two previous decades. Thus;

Period 1850-60, both included,	5 years, average...	789
Period 1861-70, both included,	10 years, average...	374
Period 1871-80, both included,	10 years, average...	1,052
Period 1881-90, both included,	10 years, average...	1,515
Period 1891-96, both included,	6 years, average...	276

CHURCHES AND PREACHERS.

Pastors and preachers were not regularly reported as to numbers until 1882, from which year they have always in the aggregate been more numerous than the churches. The report for 1895 gives the number of preachers as 655, being one hundred more than the churches. The disparity among the nineteen different associations is very striking. Thus, while six or seven associations report churches and preachers about alike in number, others report nearly two to three times as many churches as preachers, and four of the associations report for 147 churches no less than 237 preachers.

LETTERS OF DISMISSION "TO AMERICA"

have thus far, contrary to Baptist polity and better customs, been given to emigrants in conformity to the State Church, which has no interest in its members after leaving the shores of Sweden. Accounts of such dismissals commenced to be reported in 1869, when the number was 244, which has increased, except during years of panic in this country, to 679 in 1892, or in twenty-three years, 7,008 Baptists.

SCATTERED SHEEP WITHOUT A PASTOR.

What becomes of them is a problem, for the Swedish Baptist churches in this land do not admit in their reports anything like corresponding receptions. It is not probable that any great number of them are received in the American churches; consequently, there is great fear that some of them who come to the many thousands of places where there are no Baptist churches, scatter in some way or other, till opportunities may offer for a proper church life.

EDUCATION FOR THE MINISTRY

was very early considered as of great importance. During the meetings of the Conference, held at Stockholm in 1896, the beloved and well-known Colonel K. O. Broady, president of the Theological Seminary, under whose leadership the institution was opened in 1866, reported that in the meantime 298 preachers had graduated from the school, of which number 51 had gone to this country; 5 to Norway; 3 to Spain; 1 to Africa; 3 to China; 3 to Russia and Finland; the rest have remained in Sweden.

During the same year, 36 students had received free instruction; of which number 12 were prepared to go forth to new fields of labor, in home or foreign missions.

The expenses during the year had been \$4,487, and receipts to the same amount.

The real estate value of the building was \$21,300, mortgaged for \$2,700.

The professors who had assisted Col. Broady were Adolph Drake, C. E. Benander, J. Cederoth, with assistant teachers K. A. Vinell and A. Lindstrom, the first for studies in physiology and chemistry and the latter instructing in singing.

During the early years of the seminary Dr. J. A. Edgren was the co-laborer of President Broady.

COMPARATIVE BLESSINGS.

In comparison with the work done among the Germans and Danes in Europe or America, it will appear how wonderfully God has blessed the Swedes. In Germany, where the Baptist work commenced in 1834, out of a population six times greater than that of Sweden there were, according to the Handbook of 1897-98, 34,187 members,* against 38,321 in Sweden. And the contributions were \$2,598 more in poor Sweden than in Germany.

And in this country, where the Germans also outnumber the Swedes in the same ratio, we find that, after a period of fifty-six years, the membership was only about 2,100 more than that of the Swedish churches, the first of which was not organized till 1852; and until 1867 there were not more than nine in number, whereas, in 1854, the German Baptists had already twenty-three churches, the first having been organized in the year 1840, and the first in New York City in 1847.

The Germans had, moreover, the advantage of having men trained for the ministry at Rochester as early as 1858, while such advantages, even on a small scale, were not enjoyed by the Swedes till 1870, at Chicago.

DANO-NORWEGIAN BAPTISTS IN AMERICA.

Although the Danes and Norwegians are nearly as numerous as the Swedes, and a Norwegian church was organized in Illinois in 1848, several years before any Swedish Baptist church existed, yet it must be noticed with wonder how comparatively small results have crowned their efforts.

This year, 1898, is also to them a year of jubilee.

*That number, however, includes the Baptists in seven other countries, viz., Holland, Switzerland, Poland, Hungary, Roumania, Bulgaria and Galicia.

THE BAPTISTS IN DENMARK.

God's work of enlightening the Danes commenced in 1839, or only five years after the work at Hamburg.

On the coronation day of King Christian VIII., October 31st of that year, the first Baptist church was organized at Copenhagen.

The Danish brethren were assisted by the Baptists both of England, the United States and Germany. In 1840, July 28th, ten converts were baptized by Brother Oncken, and violent persecutions arose in consequence against the feeble church. Their pastor, Munster, was sentenced to banishment, and was in prison two years out of the five, while he served them. Owing to the persecutions several petitions from foreign lands were sent to King Christian, one of them being signed by Queen Victoria, beseeching the king to ameliorate the sufferings of the Baptists, which, however, proved as unavailing as the petitions to the Queen Regent of Spain in behalf of Miss Evangelina Cisneros, or to King Oscar I. of Sweden in behalf of the banished Baptist preacher, F. O. Nelson.

OVERTURNING OF ROYALTY.

Fortunately for the cause of God and his people, the revolution of 1848 touched the royalty of Denmark as well as other despotic kingdoms and the popedom of Italy. As a consequence, King Frederick VII., to save his life and crown, was compelled to grant a new constitution, which should contain religious toleration, thus showing that when the people have their way religion becomes free; and, furthermore, that it is only royal rulers, wealthy noblemen and aristocrats, who, under the sway of popes and priests, for political purposes, kindle the fires of inquisitions and persecutions and keep them blazing and burning till God says

"I WILL OVERTURN, OVERTURN, OVERTURN IT."

Thus, "by terrible things in righteousness," did the Lord answer his people's prayers, and taught the European rulers the necessary lesson that they were but men.

Many instances could be given to prove that when a people are left to carry out their better instincts of right, uninfluenced by priests or priestly rulers, they generally manifest principles of toleration. Thus, Count A. De Gurowski, says of some persecuted dissenters in Russia, after speaking in high terms of their views and their lives, that "Dispersed and scattered through the empire they find the people more tolerant towards them than the Government."*

In Sweden, wherever the people gather in political conventions (*juntos*) and set up their platforms, religious liberty is generally demanded as one of the first things in the articles. No government platform in Sweden has yet contained any sound plank on that subject.**

It was when the people wrested this country from its royal rulers that liberty, religious as well as civil, for the first time in the world's history became a fact.

Herod, we all know, was a bad man, but would have been still worse had he not feared the people.

"BEWARE OF DOGS."

Whenever we read of violence done to Christians by mobs, it is when "certain lewd fellows of the baser sort," who, forgetting their nobler manhood, allow themselves to degenerate into canine characters and become a State clergy's dogs to be by unbelieving priests, "moved with envy," set upon unoffending believers, to bark at, bite and tear them, and thereby, according to well-planned

*"Russia as It Is," page 136.

**An exception occurred in the Constitution of 1809, unheeded and ignored by all kings from that time.

priestly programs, attracting turbulent multitudes, and then, as at Thessalonica, bring the Christians "unto the rulers of the city, crying, These that have turned the world upside down, are come hither also."

Many such spectacles have occurred in Sweden as well as in most countries where Christianity has been introduced, wherefore, probably the injunction of Paul, to "beware of dogs."

YEAR OF JUBILEE IN DENMARK.

The jubilee of the Danish Baptists was celebrated in 1889 on the 30th and 31st of October. At that time they reported having 21 churches, 17 houses of worship and 2,626 members; of these, 500 were members of the Church at Copenhagen.

At present, according to the Handbook of 1897-98, there are in Denmark 3,449 members, 27 churches and 70 preachers. Allowing that the inhabitants of Denmark are not half as many as in Sweden, the disparity is still striking, when contemplating what God has done for the latter country. In all such cases no other cause can be given than that

"God moves in a mysterious way,
His wonders to perform."
He makes the kings of earth obey,
And rides on revolution's storm.

SMALL COST OF THE SWEDISH MISSION.

Referring to the Handbook of 1897-98, we find that the number of members of all the churches, supported wholly or in part, by the Missionary Union, amounted to 199,886, of which number the members of the Swedish churches were nearly twenty per cent., or one-fifth; and

that all the churches more or less supported were 1,817—thirty-two per cent., or one-third of which, were Swedish churches; whereas, it is probable that no more than two per cent. of the yearly income of the Missionary Union has ever been appropriated to the Swedish Mission. For the years 1897 and 1898 only one and one-half per cent. of the income was granted, or \$8,414. This sum is \$3,436 less than what the Swedish Baptists in the United States paid to Home and Foreign Missions during 1896.

To the mission in France, which reports only 2,115 members, was appropriated for the same years \$23,832, that is:

For every member in France, \$11.22; in Sweden, \$0.22. For every church in France \$1,254; in Sweden, \$15. For every preacher in France, \$794; in Sweden, \$14. And yet, with all this striking disparity, Sweden, out of her poverty, returned to the Missionary Union during the year ending March 31, 1897, as donations, the sum of \$540 for the cause in general. And the noble Baptists of Denmark, who received only \$1,890, donated nearly as much, or \$502.65, whereas, from favored France no donations to the Missionary Union are recorded. The Union has, no doubt, good reasons for their several appropriations.

METHODIST APPROPRIATIONS FOR SCANDINAVIANS.

Our Methodist brethren consider it necessary to supply the needs of their Mission in Sweden more liberally, although burdened with a debt of \$200,000, and the membership of their churches in Sweden was only 14,500,* or thirty-eight per cent. of the Baptists, the appropriations for the year 1896 were \$17,500, or more than twice as much as the Baptists received. For 1897 it was \$16,724

*Not including those on probation.

Thus, for every member of the Methodist Mission \$1.20 is paid, as against 22 cents for every member of the Baptist Mission.

To the other Scandinavian countries, Finland included, the Methodists paid for 1897, \$25,599; the Baptists, \$3,690.* The Methodist brethren in Northern Europe have, in view of the above, great reason to thank God and take courage, for they can so much better go ahead.

The Methodist appropriations for the Home Mission among the Scandinavians were on a still more liberal scale, amounting to \$54,136; of which, for the Swedes, \$31,676; for Norwegians and Danes, \$22,460.

The appropriations by the Baptist Home Mission Society were, for the Scandinavians, from March 31, 1896, to March 31, 1897, \$29,223. Allowing that a little more than half of the Scandinavians are Swedes, the allowance to them would amount to about \$15,000, or nearly \$7,000 more for the missionary work among the Swedes in America than in Sweden.

But, whatever help the Swedish Baptists receive, whether in Sweden or the United States, they are truly grateful for it to their more financially favored brethren in this country. They will not accept one dollar in aid when not needed.

In connection with this subject, it may be observed that people may have what views they please about the efficiency or sufficiency of faith and prayers alone with works, but money has always played a very important part in missionary operations, and it will ever do so. The ravens do not bring food to the missionaries in these days, as they did to Elijah in olden times, nor do the missionaries' larders get replenished so wonderfully as was the case with the widow woman of Zarepta.

*Finland not included.

LUTHERAN NON-CONFORMISTS.

Progress among them since 1878, when, as stated in Chapter XIV., they declared their independence of the State Church, has been marvelous. At the end of the year 1895 they were estimated at 72,600, and 81,771 pupils were instructed in their Sunday Schools by 6,371 teachers. They carry on very extensive missionary operations in foreign lands, and, like the other evangelical denominations, the whole kingdom of Sweden is their home mission field. Many wealthy and well-to-do people belong to them, so that means are not wanting to carry on their good work at home or abroad.

In America they are divided—one party calling themselves Mission Covenanters and the other Mission Friends. And some have even adopted the Congregational name. Taken together, they may be estimated at 18,000 in number, and, like all evangelical Swedes, are very active.

LUTHERAN PURITANS IN SWEDEN,

who continue to cling to the State Church with the futile hope of reforming it, may, with other pious people in the church, be estimated at 100,000 persons.

Pious priests, nobles, and even members of the royal family, with many rich men and women, are among the adherents of the Fosterland Stiftelsen, an institution which only forty years ago was so decried and despised by the high church prelates, of which the Archbishop of Uppsala, Dr. Sundberg, was the mouthpiece.

A ROYAL PREACHER.

Prince Bernadotte, King Oscar II.'s son, preached lately in the hall of the Young Men's Christian Associa-

tion* to as many as the place could hold. Such attempt would, some forty years ago, have subjected the noble prince to imprisonment or fines.

Among the directors in this now exalted institution (*Fosterland Stiftelsen*), are found some very influential men. There is the court chaplain, G. E. Beskow; a counsellor of the King's court, E. U. Widstrom; a member of the King's cabinet, Freerlord A. E. Rappe; a colonel, G. F. Uggla; a secretary of the King's court, E. L. Wernstedt. Among the auditors is found a Possessionist, E. Indebetou, and the director of the royal railways, Count A. Taube.

STIFTELSEN'S FINANCIAL STATUS.

That an institution which has so enlisted the sympathies and co-operation of the higher classes will not fail for want of means is evident; thus, their latest report states the income to have been \$77,513.

What is cheering and refreshing in these days of general shortcomings is to notice that the income exceeded the expenses by \$5,673.

To foreign missions they paid in all \$56,430; to the home mission, or, for evangelizing the members of the "Pure Evangelical Church," for which object the institution was chiefly organized, as per Chapter XIV., they paid \$15,408.

The number of people under the influence of this institution cannot be given, as they, with all their ex-officio meetings and operations, cling to the State Church and identify themselves with her. With the number of Christians in the Church, they may be estimated at 100,000.

*The princely sermon was delivered October 13, 1896, at Stockholm; he has preached in several other places since that time and to large congregations.

THE SALVATION ARMY.

This church militant force, which commenced its tactics and attacks in 1885, may, with officers and soldiers, be numbered at 5,000.

To the churches of the Baptists, Methodists and Free Church Lutherans are always attracted a great many people who care not for the State Church, but hesitate a long time before uniting with the dissenting churches. Of this class there will probably be some 50,000 scattered all over Sweden.

RECAPITULATION FOR 1896.

of the estimated number of Christians in Sweden:

Baptists	38,300
Methodists	14,500
Methodists, on probation	2,800
Mission Covenanters	72,600
Salvation Army	5,000
In the State Church*	100,000
Attendants on dissenting churches	50,000
<hr/>	
Total	283,200

Consequently, it may be assumed, that, by allowing, in connection with the State Church, 16,800 more, it would be found that there are now in Sweden about 300,000 Christians, where it would have been difficult fifty years ago to have found ten thousand.

*Including the Puritans of the Fosterland Institution.

LUTHERAN CHRISTIANS AT THE POLLS.

In some places, in connection with the Free Church Lutherans, they are strong enough to choose by ballot evangelical priests for pastors of churches. Thus, in Gothenburg, they lately succeeded in placing three evangelical priests as pastors of prominent churches, although both the bishop and nearly all the clergy of his diocese belonged to another party, who call themselves Schartauans, from a bishop by the name of Schartau, who had some peculiar views and doctrines about the way and order of grace and salvation. Their views are only held by the people in two out of the twelve dioceses in Sweden, and are not called heretical, because the adherents of those views are strict church-goers, and observe faithfully the ceremonies prescribed. When that is the case it does not matter what they believe, though ever so contrary to the scriptural way of salvation.

CHRISTIAN REPRESENTATIVES AT THE DIET.

Since 1865, when the new system of representation became law, several dissenters have from time to time been elected as members of the second chamber, chosen for three years at a time.

In the year 1896 four Baptists (one of whom, Mr. Bystrom, editor of the "Wecko-Posten," the organ of the Baptist denomination), were elected. To counteract the influence of the dissenters at the Diet, priests, of high and low orders, managed to be sent there, though it is readily admitted that some of them do more good than harm. At present, ten of them have been elected, but a greater number of candidates rejected.

Reflecting on all the changes for good enumerated in the preceding pages, it must be conceded that, by the blessing of God on feeble means and instruments, a great and glorious harvest has resulted from the Gospel seed

sown in Sweden, so that "a little one" has not only "become a thousand," but many times over a thousand.

Although it would be interesting to some readers of this book to know something of the rise and progress of several of the Baptist churches in Sweden and America, yet the limits of this history debar me from such an undertaking. Such a work, however, will be prepared in Sweden, ready for distribution at the jubilee, September 21, 1898, fifty years after the formation of the first church in Sweden. "And what shall I say more?" For the time would fail me to tell of "the many earnest, faithful and devoted witnesses for the truth, preachers and laymen, among the Baptists in Sweden and America, whose names have not been recorded in these pages," of whom the greater part "remain unto this present, but some are fallen asleep." But whether asleep, dead or alive, their works do follow them, and will be felt by millions until time shall be no more.

THE BAPTISTS AT STOCKHOLM.

I cannot, however, refrain from relating the impressions of a Presbyterian minister, Rev. F. E. Clark, D. D., during his visit to Sweden. He wrote in a letter to the "Watchman," of October 22, 1896, about the Baptists at Stockholm, as follows:

"Before leaving Stockholm I became acquainted with many Baptists, of whom the denomination the world over has reason to be proud, for they have done much to make the Baptist name a power throughout Sweden. Not only in their own denomination, but in all union movements of the churches, they are foremost, and are exerting a powerful influence for good. There are now 40,000 Baptist communicants in Sweden, a marvellous increase within the present generation, and of their churches six are in Stockholm, at least four of which are

large and strong, with commodious houses of worship of their own. The oldest of these churches, the Bethel, occupies a large building with enormous galleries, and, better than all, fills them to overflowing. The first pastor of this church, Rev. W. Lindblom, D. D., has here held the fort for thirty years, and is regarded as a sort of bishop throughout all Sweden—a consecrated bishop, too, though not by episcopal authority. He is well known in America, where he has travelled extensively. Pastor Grytzell, the second pastor of the church, is perhaps the poet of the denomination, and has written many beautiful hymns, some of which have found their way into the hymnals of the church. The Salem Baptist Church has also for many years been a power for good in Stockholm, and the Fifth Church, with its earnest, energetic pastor, is about to break ground for a new church edifice.

"But not only do the Baptists of Stockholm rejoice in some strong churches and in an excellent denominational paper, but in the best equipped theological seminary in Sweden. Never have I seen a more intelligent and promising body of students than assembled in the lecture room of the seminary. They seemed to have caught the scholarly enthusiasm of their instructors, chief among whom are Colonel Broady, the president, and Dr. Drake, who have both been connected with the seminary from the beginning. Colonel Broady won his military title in our own Civil War, and, though he is a Doctor of Divinity, and one of the most eminent theologians in Sweden, he is universally known as 'Colonel' Broady. Dr. Drake has never been out of Sweden, but he speaks English with a flawless accent, and in interpreting for me a short address to the students—and interpreting is the most difficult of all linguistic feats—he showed not the slightest hesitation. He has recently received a deserved 'D. D.' from Bushnell University."

About the seminary and students, he wrote that "most of the students could speak to me in my own tongue, and most of the books in the library were from

English and American publishing houses. The connection of the Swedish Baptists with America is close and intimate. Men like Pastor Truvé, of Göteborg, an eminent scholar and translator, and Pastor Bystrom, have studied at Colgate, and (I hope they will pardon me for the compliment) would pass as typical 'Yankees' in any assembly. Among the Baptist laymen, too, are many men of weight and influence like my kind host, Bank Director Carlson, a former member of the Swedish Parliament, and a man whom the King delights to honor. Mr. Carlson is president of the Sunday School Union, and is foremost in many good works."

"This article would not be complete did I not say a word about the beautiful Floragatan Church (Flower Street Church). This Baptist Church was built, and is largely supported by Mr. J. Wallin. It is a fine church, and the centre of much evangelistic effort. Here the Christian Endeavor Convention was held, and here I had the pleasure of seeing Mrs. Wallin, who had been in America, conduct the large Sunday School in a most sprightly and efficient way."

"Throughout the whole of my visit to Stockholm I felt singularly at home, more as though I was in an American religious atmosphere than in any country of continental Europe. And the home-like feeling was not diminished when I stood up and sang with the great congregation, 'Stand up, stand up for Jesus.'"

SWEDISH BAPTISTS IN ILLINOIS.

As an offset to the Baptists at Stockholm it seems proper to record something about the Swedish Baptists in one of the United States, copied from the "Standard" of January 23, 1897, under head of "An Object Lesson in Home Missions," by Rev. W. M. Haigh, D. D., concerning the Scandinavians. He writes as follows;

"Among these people the Swedes have made a record surpassing all the rest. Reporting in 1881 six

churches and 523 members, they have now 27 churches, with 3,334 members, an increase of over fourfold in the churches, and in members over sixfold. This remarkable showing, due primarily to the grace of God, has also been effected by the unusual responsiveness to effort which marks this nationality, their readiness to listen to and accept spiritual teaching, the simplicity of their faith and the earnestness of their devotion. Much is due also to the leadership of the First and Second Churches in Chicago and their pastors, particularly Rev. A. P. Hjelm and J. Engstrand*, and to the Illinois Swede Conference, which has constantly encouraged the most liberal plans." And further: "A prime factor in the Scandinavian work in Illinois has been the presence of the Swede and Dano-Norwegian department of the Divinity School, now a part of the University of Chicago, giving valuable aid of both professors and students."**

Similar progress could be reported from several other States.

The preceding two extracts are presented as specimens of God's work, which has been in progress among "the Swedish Baptists in Sweden and America," a "history" of which, though very imperfect, is hereby offered to discerning readers for their consideration, and, as I hope, also for their profit and instruction. In review thereof we can only exclaim in humility and adoration that "This is the Lord's doing," and well may we, with the Psalmist, add: "It is marvelous in our eyes." The results afford another illustration of how "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

*As before stated, Br. Engstrand is now pastor of the Brooklyn Swedish Baptist Church.

**Professor C. G. Lagergren is the efficient head and teacher of that department.

That no flesh should glory in his presence." "That, according as it is written, He that glorieth, let him glory in the Lord."

And now, in closing, we will exclaim: "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

And may all hearts of the readers as well as of the writer be attuned to the words of the Doxology: "Praise God from whom all blessings flow." And unite in "Hallelujas."

"Amen and Amen."

APPENDIX.

PERSONAL REGISTER.

EXPLANATIONS.

Rem.—A star after a name signifies that such a name occurs too often for registry.

ABBREVIATIONS OF TITLES.

- Bhp. for Bishop.
 - Lect. for Lecturer.
 - Litt. for Literateur.
 - Hist. for Historian.
 - Prst. for Priest.
 - Prchr. for Preacher.
 - Prof. for Professor
 - Phil. for Philosopher.
 - Ref. for Reformer.
 - Repr. for Representative.
-

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N. B.

The blank leaves are purposely left in order to enable the reader to note certain striking sentences in this history with the page on which they appear. As an instance what the Pope, Paul IV., said about the Spaniards, page 231.

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